THE

Sinner Impleaded

IN HIS OWN

COURT.

Wherein are represented

The great Discouragements from Sinning, which the Sinner receiveth from Sin it self.

The Third Edition,

Whereunto is now Added,

The Love of Christ Planted upon the very same Turf, on which it once had been Supplanted by The extreme Love of Sin.

By *Tho. Pierce* Rector of *Brington* in *Northampton-shire.*

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To the right Honourable, and my Noble Lady, *DOROTHIE*, Counteſs Dowager of *SUNDERLAND*.

Madam,

THEY *that* dedicate *their* writings *to ſome* Great Perſon, *are commonly led* (*as I conjecture*) *by one of theſe* three Ends; *either the* honour *and* immortality *of their* otherwiſe periſhing *and* private Names; *or the* ſhelter *and* protection *of their* Conceptions, *which are* expos'd *to all* weathers, *in a moſt* rigid, cenſorious, *and* inhoſpitable world; *or elſe an* innocent Ambition, (*as a laſting* Monument *of their* Gratitude,) *to* proclaim *and* publiſh *their* Obligations. *From which ſoever of theſe* three *my preſent* Addreſs *unto your* Ladyſhip *may be deriv'd, there is not a* Perſon *or a* Name *in the whole* Book of Honour, *to which* (*in* compariſon *of your* Ladiſhip) *I can Dedicate* my papers, *with equal Diſcretion of* Choiſe, *and* Duty. *For*

If my ambition *were no more* Chriſtian, *than to*

raiſe an obeliſck *to my* memory, *and* (*when I ſhortly ſhall* ceaſe to be,) *to leave behind me ſome* Tokens *that I* have been, *I could not uſe a better* Artifice *whereby to* ſteal *an* Immortality, *than thus by thruſting out my* Eſſayes, (*poor and imperfect as they are*) *under ſo* fair, *and ſo* legible, *and ſo great a* Name. *But I do verily* believe, (*though by* ſome ſorts *of men I do not expect to be believ'd*) *that to be* mention'd *by* poſterity *in the* ſame volume *with your* Ladiſhip, *is no* Inducement *to my* Addreſs. *For I am much more* concern'd *in the* health, *and the* ſafety, *both of my* Body, *and of my* Soul, (*which are the real* Eſſentials *of what I* am,) *than to* caſt away *my* care *upon the* Nothingneſs *of my* Name, *and to* miſemploy *my* kindneſs *upon a* fugitive mouth-ful *of* vulgar breath; *which many times is not ſo* ſweet, *as that a man ſhould deſire it to* perfume *and* preſerve *his* Reputation. *I know how much it imports and concerns us* all, *to* ſend *before us* (*out of the world*) *a very* good Treaſure, *to* carry with us *a* good Conſcience, *and to* leave behind us *a* good Example. *But ſo little can I conceive any* degree, *or* appearance, *of* good, *or* lovely, *in the* Duration *of a* Name; (*unleſs it ſtands in conjunction with a moſt* imitable Tenor *and* Tract *of* life,) *that I expect to* ſleep beſt, (*and moſt according to my Deſervings,*) *when I am* bedded *in the moſt* ſilent, *and* darkeſt Sepulcher.

But

But of the ſecond end *of* Dedications *I may ſtand in ſome need; for though the* utmoſt *that I intended* (*in thoſe* two *or* three Sermons *at* firſt *deliver'd from the* Pulpit, *and ſince* improv'd *into a* Treatiſe *to be deliver'd from the Preſs,*) *was wholy ſpent upon nothing but* Sin *and* Satan, *and ſtill is directed to no* other end, *than that upon the* Ruins *of* Satans Kingdom, *I may humbly offer ſomething to* build *up* Chriſt's; *yet there* are *that are as ready to* preach *or* write *againſt* me, *as I can be either to* preach *or to* write *againſt* Sin. *There are* ſome *in the world, who are ſure to be diſpleaſed with* other *mens* writings, *meerly becauſe they are* other mens. *They are immoderately angry with me and others in effect, becauſe we are not of* their Complexion, *nor* digeſt *our* meat *with* their ſtomachs, *nor* behold *our* objects *with* their Eyes, *nor frame our* manners *after* their Educations. *Although we make it the very* buſineſs, *and* deſign *of our* ſtudies, *to ſhew the* uſe *of Gods* word, *and advance the* Glory *of Gods* Name, *and to be doing his* great work, *in promoting the* Intereſt *and* good of Souls, *yet* (*to ſuch as* preach Chriſt even of * ſtrife *and envy*) *the very* beſt *of our* performances *are unacceptable things, unleſs we* follow *their* method, *and* uſe *their* way. *If we are not doing ſomething, as* fellow-labourers *with* them, *they will ſay that we are* Ignorant, *or* uſeleſs Drones; *but if we* labour more abundantly (*than very*

* Phil. 1. 15, 16.

very many of themſelves) in the word and Doctrin,
‖ 1 Tim. 5.17. *they will count us but the worthier of* ‖ double diſho-
* 2 Tim. 3. 5. nour. *If we have not their* Mode, *and* * form of Godlineſs, *they will ſay that we are* ſcandalous, ungodly livers; *but if our* ways are quite of an-
* Wiſd. 2. 15. other ‖ faſhion, *ſo as we live* inoffenſive and blameleſs lives, *they will* brand us *with the* Title *of* Moral men. *If our* Sentiments *and* Judgements *were but agreeable to* theirs, *they would look upon our* Actions *with* kinder eyes, *and impute the* worſt *of our* doings *to the* Infirmity *of the* fleſh; *but now that we are* ſeaſon'd *with* different principles, *and* notions, *and* ways *of* reaſoning, *they call our* Piety, Superſtition; *our* Fidelity, perverſneſs; *and our* Acts *of* juſt dealing, *our* glittering ſins. *From ſuch unreaſonable men I cannot hope for* good uſage, *either of what I* now *publiſh*, *or ever* ſhall. *For they will never be reconcil'd to any the* beſt *of my* Indeavours *for the beating* down *the* Empire *and* growth *of* Sin, *unleſs I will do it* by thoſe Doctrines, *by which I find ſo many others have* liſt it up. *But from ſuch men as theſe*, *I hope your* Ladiſhips *very* Name *will be ſome* protection. *For they will poſſibly be* aſham'd *to* avow *their* hatred, *of what a Perſon ſo* Important *ſhall pleaſe to* favour. *And even in* kindneſs to themſelves, *they will not run into the danger of ſuch* diſgrace, *as to* calumniate *any where elſe than in* ſecret Corners, *what your* Ladi-

ſhips

ſhips better Judgment (*ſo very* diſcerning *in it ſelf, and yet improved by as* ſublime, *and as* unuſual *a* Converſe, *as hath been found in* France *or* England,) *ſhall* publickly *honour with* Approbation.

But Madam, *there is behind a* ſtronger motive *to my* Addreſs. *For ſince your* Ladiſhip *is the* Authour *of the moſt* viſible Contentments, *which for ſome years paſt I have* injoyed, *I do not think it a thing ſufficient, that by my prayers for your Ladiſhip I have been* privately thankful, *who by your* Ladiſhips *many* favours *am* more *than* privately obliged. *It is by your Ladiſhips* Donation *that I enjoy a* good Parſonage, *and* (*which is more*) *a* good People. *Whoſe more than* uſual Integrity, *and more than* ordinary affection, (*as I am apt to believe when I look* abroad,) *have made me much more happy in my contentment, than all their* poſſeſſions *put together can make me* Rich. *And as* they *were a* Treaſure, *which* (*under the* providence *of* God) *were by your* care, *as well as* favour, *committed to my* charge; *ſo I am able with ſome comfort to give your Ladiſhip this* accompt, *that how* few *ſoever I may have* gain'd, *I have not* loſt *ſo much as* one. *Were it not for this* comfort, *I ſhould think my preſent* poſſeſſion, *though moſt* freely conferred *by your* Ladiſhip, *had been* bought *by my ſelf at too* dear *a* rate; *as having* coſt *me a* ſequeſtration *from your Ladiſhips* preſence, *and from the* Happineſs

which

which I enjoyed in the Education *of your* Son. *Whoſe choice* endowments *of* nature, *having happily been ſeaſon'd and crown'd with* grace, *gave him at once ſuch a* willingneſs *and ſuch an* aptneſs *to be* taught, *as reconciled the greateſt* pains *with* eaſe *and* pleaſure. *I ſhould not think my ſelf* ſecure *from the great* danger *of* impertinence, *by putting this into the number of my eſpecial* obligations, *were I not able to affirm it as a very* great truth, *that the* Education *of my dear* Lord *was not ſo perfectly my* employment, *as it was my* recreation, *and my* reward *too. And though* theſe *are but* ſome *of* the many *great* favours, *which being* ever preſent with me, *require a* gratitude *no leſs* immortal, *yet I cannot be ſo forgetful of your Ladiſhips* quality, *or of mine* own, *as to think it can conſiſt either with* Pertinence, *or* Civility, *to give your Ladiſhip a* Narrative *of* all *I* owe. *I have already been too* indulgent *to my* conſtant *Error of prolixity; who find it alwayes very* eaſie *to* begin *Epiſtles to your Ladiſhip, but not ſo* eaſie *to make an* end. *Yet this I can plead in my own* excuſe, *that I have all along ſtudied, not how* much *I ſhould* ſay, *but in* how many things *I ſhould be* ſilent. *I have not made a* Panegyrick (*as* moſt *have done in ſuch caſes*) *but a* meer Dedicatory *Epiſtle. Being Religiouſly* fearful *of making your Ladiſhip live in* pain, *by my* offending *your* modeſty *with* needleſs *Eulogies of your* merit. *Which I the rather call* needleſs, *becauſe the perſons of* greateſt honour *are become their* own

Theaters;

Theaters; *the every* ſcene *of whoſe* lives *is ſo generally* known, (*whilſt the* world *is a* ſpectator, *either to* hiſs, *or to* applaud *them,*) *that 'twere impardonable* arrogance *in a man of my* Mediocrity, *either to think of* adding *any thing to your Ladiſhips* Luſtre, *or to believe I need* open *my Readers* eyes.

I ſhall therefore betake my ſelf to the uſual ſubject *of* my Devotions, *and* contend *for your Ladiſhip at the* Throne of Grace; *that ſince your Ladiſhip hath been* tempted *to very equal* exceſſes *of* joy *and* ſadneſs, (*by having* loſt *as great* bleſſings *as can be temporally* injoy'd, *and ſtill* injoying *ſome as* great, *but ſtill as* liable *to be* loſt *too,*) *you may* want *with* comfort *what* God *hath taken unto* himſelf, *and* injoy *with* moderation *what* he *hath* left *you*. *And that* nothing *in* this world, *either* ſweet, *or* bitter, *may* interrupt *or* divert *you in the* great buſineſs *of your* life, *is the moſt* paſſionate deſire *of his* ſincere *and* inlarged ſoul, *who is*

Your Ladiſhips moſt obliged,
moſt humble Servant,
Tho. Pierce.

Brington,
Jan. 13. 1655.

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ERRATA,

ERRATA,

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THE
INTRODUCTION.

Sect. 1. WHen I firſt took upon me the terrible Office of a Preacher, it preſently came to my remembrance, not only that the theiviſh, but the * unprofitable ſervant, is liable to be caſt into outer darkneſs, where ſhall be weeping and gnaſhing of Teeth. And conſidering hereupon, how many hours I had loſt in doing ill, how many more in doing nothing, how many more yet in doing nothing to the purpoſe; and (for the future) in how little a time how great a work was to be done; and that how ſhort ſoever my Time might be, it would be long enough for the Earneſt, either of a joyful, or ſad Eternity; I ſtraight debated with my ſelf, how I might order my Meditations, ſo as to make them moſt of uſe, to my ſelf, and others. And firſt of all I remembred, that the whole duty of a Chriſtian does lye wrap't up in theſe two Bottoms, [*his ceaſing to do evil, and his learning to do well.*] Next I eaſily inferr'd, that That which is the Sum of all the People need Learn, muſt needs be alſo the very Sum of all the Prophets need Teach. And conſidering in the laſt place, how many miſcarri-

* ὁ δὲ ἀχρεῖος δοῦλον ἐκβάλετε. Mat. 25. 30.

Iſa. 1. 16. 17.

ages do ariſe from the ignorance of ſome, from the forgetfulneſs of others, and from the wilfulneſs of the moſt, (from all theſe premiſes put together,) I thus concluded within my ſelf: that I could not eſpouſe a more pertinent, or a more charitable Deſign, than at leaſt to endeavour, and make attempt, (more than which cannot be done, but by him in whoſe hands are all mens hearts, and who alone is the Commander of good ſucceſs,) ſo to enlighten the underſtandings of them that ſtumble into Error for want of knowledge, ſo to awaken and rub the memories of them that fall into ſin for want of due conſideration, and ſo to work upon the hearts of them that ruſh into Perdition for want of meekneſs and ſubmiſſion to the cleareſt Directions of Grace and Reaſon, as (partly by inſtruction, by terror partly, and partly by perſwaſion,) to aſſiſt them in the practice of thoſe two things, [their departure from evil, and their performance of what is good.]

Sect. 2. In order to this Deſign, I thought it would be beſt to uſe the Husband-man's method, who cleanſes the ground, before he ſowes it. For this I find is the method of God himſelf; the very final cauſe of whoſe giving himſelf for us, was (firſt) *to redeem us from all Iniquity*, and (after that)

Tit. 2. 14.

that) to make us *zealous of good works*. This was the method of his preaching expreſs'd by the mouth of his Prophet *Eſay*, *waſh ye* (*firſt*, and) *make you clean, put the evil of your doings from before mine eyes, ceaſe to do evil*, (and then it follows) *learn to do good*. This was the method of S. *Paul*, when he exhorted thoſe *Romans* to whom he wrote, (*firſt*) *to caſt off the works of darkneß*, and (then) *to put on the Armour of light*. Nor did he ſhew how the Goſpel was brought to teach us, to live a *ſober*, and *righteous*, and *godly life*; until he firſt had premiſed, our *denying ungodlineſs* and *worldly luſts*. To this I may add, that all the Commandments are in the negative, except the fourth, and the fifth; which may eaſily imply, that we are fitter to be weeded, than to have any good fruits implanted in us. And when the young man ask't our Saviour, *what he ſhould do* to inherit life, our Saviour firſt told him, *what he ſhould* * *not*. Now although this method is very eaſie to be obſerv'd, yet becauſe too many have been prepoſterouſly religious, by not obſerving this eaſie Method, (but putting on the Saint, before they caſt off the ſinner, and making haſt to be godly, before they ceaſe to be diſhoneſt,) I thought it my duty, before I teach men to walk in the narrow way, firſt to fright them out of the broad one. And this intirely is the reaſon, why I began my (very little, but)

Rom. 13. 12.

Tit. 2. 11.

* Mark 10. 17, 19.

but) well-meant project, with (that which I intended for) an Anatomy of sin; or an impartial mirroir, wherein the sinner might see his face; hoping to fright my self by it, as well as others, from entertaining so formidable, and foul a Guest.

Sect. 3. For if it is true (what was said by *Sextius*) that angry men have grown sober by seeing their Faces in a Glass, with how much a greater force of reason, would it be of advantage to wicked men of all sorts, if such a Glass might be made as in which they might see their Souls? If the blackness and darkness (that is, the uglines) of the soul could be possibly discerned by the light of the body, men would be frighted with those things, which (for want of such a mirroir) they even doat upon, and admire. Many are able to converse with the Devil himself, whilst they find him disguis'd in this or that familiar shape, who would not be able to indure him, should they behold him as he Is. Sin, like Satan, transform's it self into the likeness of Pleasure, and Profit, and Honour, and the like; when (in the twinkling of an eye) we may observe it putting forth, either a Leopards Head, or a Lions Paw. And as many a man hath, by the Art of the Taylor, a very passable appearance, who being divested of his clothes would appear misshap't; or as many a man doth

Multis profuit aspexisse speculum, Animus si ostendi & in ullâ materiâ perlucere posset, &c. Senec. l. 2. *de Irâ.* c. 36.

doth ſeem to be a very good Chriſtian, by wearing an outſide and * Form of godlineſs, whoſe *2 Tim. 3. 3.
Inſide is lined with nothing better, than down-right Atheiſm, or Infidelity; So ſin to the Sinner (to none beſides) hath the flattering appearance of Fair, and Pleaſant; when preſently turning its inſide outward, he may find it as well the Picture, as the Prodromus of Hell. And I am verily perſwaded, that (ſetting aſide the conſideration of a Judgment to come) we ſhould have motives ſufficient to hate our ſins, if we did but ſufficiently underſtand them; or had but patience enough to ruminate, and lay things ſeriouſly to heart. It is therefore my deſign, (in theſe following diſcourſes,) to pluck from ſin that mask of Pleaſure, that vizard of Honour, that falſe Face of Profit, which that Dire and frightful Monſter is wont to wear: and (by ſtripping it of its trappings) to expoſe it ſtark naked in its own natural deformity: to hang it upon a Gibbet in publick view, that (like *Æſop*'s Crow, when deplumed of all its thieviſh bravery,) it may be reviled, and hooted at, by every one that paſſeth by. This may poſſibly be (with ſome) as a poor mans mite, freely caſt into the Treaſury of richer mens labours, for the bringing of ſin into diſgrace, and for the making of it as loathſome, and as unfaſhionable a thing, as really in it ſelf, it is vile, and filthy; fit

for

for nothing in the world, but for every man living to throw a ſtone at; (I mean) a Hatred, a Contempt, and an Indignation.

Sect. 4. And now that I am ſpeaking of ſin in general, perhaps it will not be unuſeful, or unbecoming an Introduction, to take a glance of this Monſter in its Original; and to conſider by what degrees it hath ſhed abroad its venome through all the world. Our fartheſt reflection muſt be made on that unnatural Competition, wherein *Lucifer* became his Makers Rival; when it was not only his firſt Ambition, to be a God; and his ſecond, to be a Creator; but they were both with an endeavour, not of Equality only, but victory. As if the Angel had been drunk, what with the excellency of his being, and with his overcoming fulneſs of Bliſs and glory, he was tranſported with an Ambition, of being higher than the moſt high. And as if his deſign had not been daring or brave enough, to make man after his own Image, unleſs he might raze out Gods too, (as indeed he could not chooſe but blot out the one to Imprint the other,) he did (as much as in him lay) create a ſecond world, by uncreating the firſt. For by pulling Adam out of Paradiſe, who was the Corner-ſtone of the Creation, he ſo ſhook and diſorder'd

der'd all the reſt of the Fabrick, that Infant-Nature became a changling in her Cradle.

Sect. 5. For *Adam* had no ſooner rebell'd againſt God, than all the Creatures (in requital) rebel'd alike againſt *Adam*. His very garden rebel'd againſt him, whilſt in ſtead of grapes and figgs, it rudely brought forth Thorns and Thiſtles; (ſo truly epidemical was this diſeaſe, that it infected the very ground; and that with ſuch noxious malignant weeds, as were but the Botches, and the Byles, and filthy Tetters of the Earth) His very fleſh rebel'd againſt him, by affecting Empire over his Spirit. So as the * Rider was diſmounted, and held the ſtirrup, whilſt the Beaſt which ſhould have born, climb'd up into the Saddle. It was the ſaying of Saint *Auguſtin*, [a] that becauſe *Adam* had ſo wilfully forſook the Maſter that was above him, the meaneſt Servant that was below him was diſobedient to his will. That important man, who was then Mankind, the beſt and greateſt of all meer men, (the beſt becauſe innocent, and the greateſt becauſe the Emperour of all the world) became a Servant not to the Devil only, who was Gods Creature, (and is ſo far good, as he is Gods,) but to ſin alſo, which was

Gen. 3. 18.

* ἡνίοχον γνώμην στήσας καθύστερθεν ἀρίστην. Pythag. in χρυσ: ἐπ': *conſule* Hieroc. p. 30. *Plato etiam animam rationalem Aurigæ comparavit. Corpus currui alato.*

[a] *Quia ſuperiorem Dominum ſuo arbitrio deſeruerat, inferiorem famulum ad ſuum arbitrium non tenebat.* Aug. de Civ. Dei. l. 13. ad Marcel. p. 722.

was the Devils Creature, and cannot any where be found in all *Moſes* his Inventory. As if the Serpent had been the Conjurer, and his Apple the Philter in which he wrapt his Magick up, man hath been ever ſince ſuch an inchanted Creature, poſſeſt with ſuch a ſtrange kind of Idolomania, ſo mad a dotage on ſin and hell, as that he even courts his own deſtruction. And (as if there were a charming commanding lovelineſs in vice,) he doth not only wo, but even weds it without a dowry. He ſins, only to ſin; and ſeems to love it with That ſimplicity, with which he ought to love his God, for it ſelf only.

Sect. 6. Nay though ſin hath not only no comlineſs in it ſelf, but is (like *Homers Thirſites*) ugly without, as well as within; though the *Juno* doth not only prove a cloud, but her children all * Centaures, (ſuch as cannot but ſting, and goad us;) though it hath not only no hony in the mouth, but a ſting in the tail too; though it produced not only the ſweat of *Adams* Brows, but his Apron of Figleaves, yea a perſonal death, and a Noahs Deluge; though there is not only no fruit of ſin, no not ſo much as in the Act, but alſo Shame in the Conſequence, and Death it ſelf in the End; (and ſo tis cloathed all over with ſuch grim Circumſtances, as ſhould make it terrifie, rather than tempt us;) yet

Hom. Ἰλιάδ. Β. p. 33. 34.

* ἀπὸ τῶ κεντάυρων.

yet like the fly in the Candle, or the mad *Romans* in *Arrian*, who erected an Altar to a Feaver, and ſo became worſhippers of their Diſeaſe; (poor frantick Bedlams!) we hug the fire that will conſume us, and are tranſported by our luſt into ſuch a Fury, as if we really were ambitious, not to be Gods, but the Devils Martyrs. We can wonder much at *Glaucus*, that he would part with his gold in exchange for Braſs; more yet at *Crates*, that he would throw it into the ſea; more yet at *Serapion*, that he would ſell it even for Bondage, and hire his Maſter to be his Maſter; and yet all this while we do not wonder at our ſelves, although, in every wilful ſin, we out-do them all: not only ſell our ſouls for a meſs of Pottage, which is the part of ſad Merchants; nor only part with them for nothing, which is to throw them away; but ſell them for ſtripes too, which is flat madneſs.

ἐν Ῥώμῃ πυρετοῦ βωμός ἐστι. Arrian. Epic. l. 1. c. 12. p. 9. 7.

ὃς πρὸς Τυδείδην Διομήδεα τεύχε ἄμειβε, χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων. Hom. ἰλ. ζ. p. 109.

Sect. 7. And this indeed is the thing, with which S. *Paul* doth both upbraid, and confute his *Romans*; who did not know a better ſtratagem, whereby to reclaim the unconverted, and to preſerve his converts from falling back, and from wallowing again in the Mire of Sin, which (before their Converſion) they had ſo paſſionately eſpous'd, then by making it appear from their own experience, that all things in ſin ought to diſcourage men

from ſinning. He bids them look back on the time paſt, and they ſhall confeſs it to be unprofitable. He bids them conſider the time preſent, and they ſhall find it extremely ſhameful. He bids them look forwards on time to come, and they ſhall find it no leſs than deadly. Reaſons (one would think) enough to make it as loathſome now, as before it ſeem'd lovely. And to be ſure of his Conviction, he impleads them only in their own Court, Impanels their own hearts (and them alone) for the Jury, their own Conſciences for the Witneſſes, their own Reaſon for the Judge; and then he draws up his Indictment, in the words of this Text.

Rom. 6. 21. *What fruit had ye then in thoſe things, whereof you are now aſhamed? For the end of thoſe things is Death.*

Sect. 8. I ſuppoſe my Chriſtian Reader cannot be rationally diſpleas'd, if from theſe words of the Apoſtle, I borrow the matter and the Method of the firſt part of my deſign; it falling out very luckily, that they ſeem to preſent us with an Anatomy of Sin: which we have here diſſected into three ſuch parts, as will yield us the diſcovery of it in its three ſeveral ſtates; in its Infancy, its Youth, and its fulleſt Age, In the Act of commiſſion, the immediate conſequence, and in the laſt growth, or Period of it.

Firſt

First, in the Act of Commission, even *then* when it pretendeth to be most of all gainful and advantagious, we find it absolutely *unfruitful*: we do but suffer it whilst we enjoy it. [τίνα τότε καρπὸν ἔ] what fruit had ye *Then*, even *Then* when ye *committed* it? even then when ye were * Servants and slaves to Sin?

* Δοῦλοι τῆς ἁμαρτίας. v. 17. 20.

Secondly, in the immediate Consequence, when it should have yielded us some Revenue, that might have been answerable to a painful, and perhaps a chargeable purchase, it doth unhappily bring us in, not an emptiness only, but *Shame* too. What fruit of those things, [ἐφ' οἷς νῦν ἐπαισχύνεσθε,] of which ye are *now* ashamed? * now that your souls are inlightned, and your will's reform'd? Now that ye are Servants and Sons of God?

* ἐλευθέρωθέντες τῷ θεῷ, καὶ τῇ δικαιοσύνῃ v. 18. 22.

Thirdly, in the close and period of it, though one would think it were sufficient to serve so hard a Master as Sin, and withal to receive such severe wages as shame, yet the greatest Arrear of punishment is still behind, [τὸ δὲ τέλος ἐκείνων θάνατος] *for the end of those things is Death*; not a transitory, and temporal, but an abiding, * immortal death.

* ὁ σκώληξ αὐτῶν οὐ τελευτᾷ. Mar. 9. 44.

And these shall make the Partitions of the first part of my design.

CHAP. I.

Of the unfruitfulneſs of Sin in the Act of Commiſſion.

Sect. 1. MY firſt Aſſertion, I do acknowledge, is as ſeemingly falſe, as I hope I ſhall prove it more than ſeemingly true. It is ſeemingly falſe, to men whoſe ſpirits are incraſſate, whoſe Hearts are callous, whoſe conſciences are ſear'd, and whoſe ſhort-ſighted ſouls do look no farther than their ſenſes. Who not diſtinguiſhing preciſely (on all occaſions) either words from words, or words from things, or one thing from another, muſt needs make rotten Definitions, becauſe their reaſonings are unſound, their meaſures falſe, and their weights deceitful. Many Divine truths of Scripture do ſeem no other than a Jargon, or arrant gibbriſh, to ſuch as underſtand not the Language of *Canaan*, but ſcan the things that they contemplate, as men unregenerate, and meerly natural. The word of God tells us, that *Treaſures of wickedneſs profit nothing.* Prov. 10. 2. That *it is profitable for a man to pluck out his eye, and to cut off his hand.* Mar. 5. 29. That *it is not profitable to gain the whole world.* Mar. 8. 36. That *to live in pleaſure is to be dead whilſt we live.* 1 Tim. 5. 6. That *ſome being tormented would not accept of a Deliverane.* Heb. 11. 25. And that others *have taken joyfully the ſpoiling of their goods.* Heb. 10. 34. All incredible things, and apt to paſs, not for paradoxes, but lies, with the men of this world, the paſſionate Idoli-

Idolizers of what is viſible only, and preſent: whoſe Apprehenſions are benighted with ſuch a thick Darkneſs, as makes them grope after Happineſs in the allurements of the Fleſh, and the low entertainments of outward ſenſe. Now becauſe I ſhall meet with ſeveral ſorts of Readers, I muſt therefore endeavour ſeveral ways of conviction. By Scripture, by Reaſon, by known Experience; by applying general Truths to particular Inſtances and Caſes, thereby challenging the aſſent of the moſt proſperous ſinner: to whom this Truth will grow clearer by way of anſwer to his objection. All which being don, I ſhall deſire the Reader to joyn with me in ſome practical reflections upon the whole.

Sect. 2. I will not here amuſe my Reader, with (what I firſt of all intended, but ſince have believed to be of leaſt pertinence, as well as Uſe,) the conſideration of ſin in its whole pedegree, or Extraction; nor will I ſhew how it ariſeth betwixt the Appetite, and the Will; nor ſpeak of the prolifick and plaſtick vertue, in the concupiſcence of the one, and conſent of the other. It being chiefly my preſent purpoſe, to ſtrip the ſinner, to ſhew him his Poverty, and Nakedneſs, and the extremity of his Danger. It is my principal deſign to make this evident, that as every ſinner is great with young, and therefore deſireth to be deliver'd, ſo he is great with a young Viper, which gnaws his Bowels in the Delivery. That ſin is but almoſt as old as Nature, (for God made man upright, before that man unmade himſelf;) but puniſhment altogether as old as ſin, (for a mans * wickedneſs doth correct him.) I would ſhew that ſin is (in a manner) born old. And like *Hercules* in *Diodorus*, (whoſe

Jam. 1. 15. ἀῤῥενόθηλυ, ἀπειρώδινον, ὅτι ὠδίνων οὐ πειρᾶται. Epiph. l. 1. p. 101. Eccleſ. 7. 29.

* Jer. 2. 19.

(whose very Infancy had so much man in it, that he bit the brest, instead of sucking it;) sin I say, like him, hath such a sharp kind of Teeth in the first Nonage of its Being, that it doth not find its way, but eat it out; and So becomes not more the Babe that ought to solace its Mother, than the rude Midwife to torment her. So that That in the third of *Genesis*, which was said to *Eve* as the Mother of Man, might have been said as truly to her as the Mother of Sin too; which was not only, that she should *bring up* her children in sorrow, but that in sorrow she should *bring* them *forth*.

ὑπὲρ τὴν ἡλικίαν βιαιότερον ἐπισπασαμένου τὴν θηλὴν. *Diodor. Sic.* l.4.p. 217.

Gen. 3. 16.

Sect. 3. Before I come to shew this, by such arguments as are taken from Natural Reason, and Experience, I will evince it by one or two, which offer themselves out of Scripture. From whose general current and Tenor, there is nothing more easie to be inferr'd, than that our Sins are our Miseries, simply consider'd in themselves; without relation to their effects, whether immediate, or more remote. For the greatest expression of Gods love to his dearest children, is (by the sharpest methods that can be us'd) to deliver them from the Bondage of their corruptions. Tis in the tenderness of his Mercy, that he is pleas'd to free us from the pollutions of the spirit, although severely effected by the destruction of the flesh. Which clearly shews us, that however it is painful to pledge our Saviour, in his Cup of Vineger and Gall; yet (as a Medicine) 'tis desirable in respect of that Disease, against which it is applied for means of Cure. When *Paul*, of a Persecutor, became a persecuted Apostle, and was deliver'd from his sins, he was immediately so ravish't both with the love of his Deliverer, and with the joy of

Proved by Scripture.

Quæ per insuavitatem medentur, emolumento curationis offensam sui excusant. Tertul. *de pœnit.* c. 10.

of his Deliverance, that he cared not to be deliver'd
Rom. 5. 3. Act. 21. 13. from any miſery beſides. He even gloried in Tribulations, as very uſeful both to exerciſe, and feed his Patience. He was ready not to be bound only, but even to die for the Lord Jeſus. Sickneſs, and Plunder, and Baniſhment, and Bonds, and every kind of Perſecution, are heavy burdens of affliction to fleſh and bloud; But yet becauſe a mans ſpirit is of the greateſt conſideration, they are found very light, when they are weighed in the Ballance with the preſſing miſeries of ſin. Juſt as the Sawe and the Cauſtick, are in themſelves tedious things, but very much better than the Gangræne, and Tumors ariſing from the Plague. When the Son of God incarnate was Chriſtned by the Angel before his Birth, and Chriſtned by that Name, which only ſignified a * Saviour, he rendred this for the reaſon of it,
* Mat. 1. 21. that *he ſhould ſave his People from their Sins.* Which Angelical expreſſion we cannot think upon too much, or repeat too often. He was not an ordinary Saviour, ſuch as the *Jews* then longed for; nor was he therefore called *Jeſus*, becauſe (like *Moſes*, and *Joſhua*,) he came to ſave them from thoſe leſſer and more contemptible Enemies, (to wit) the Taxes, and other Tyrannies which came from *Rome*; but being the very beſt Saviour, he came to ſave them from the very worſt Enemies; and ſuch it ſeems were their ſins. Sin indeed is the worſt of every thing that is enemy to God, or man; for it is very much worſe than Death, and Hell. I ſay, 'tis worſe, not only as the Parent and cauſe of both, but preciſely conſider'd in it ſelf. For Death and Hell are good for ſomething, even to ſatisfie Gods Juſtice; whereas ſin ſerves only, either to incenſe, or abuſe his Mercy. Hell it ſelf was of Gods making, but ſin of
Gen. 1. 31. Satans. Now *God ſaw every thing that he had made, and behold*

behold it was very good. Nay God made Hell, aſwel to keep men from coming thither, as to puniſh thoſe that would needs come. Which ſhews that Hell is alſo good, even to glorifie his Mercy; whereas ſin is fit for nothing, but to make fuel for his Juſtice. There is not any thing in the world, except our ſins, by which the God of all glory is rendred capable of Diſhonour. Which undeniably evinceth, that the moſt immediate and chiefeſt end of our Saviours coming into the World, was to ſave us from the bondage and miſery of our ſins. And this again doth evince them to be our worſt kind of Enemies. And we reckon that our Enemies (though not the worſt) are not profitable to us, unleſs in this one circumſtance, their being conquer'd and ſubdu'd. Upon which it follows, that *Jeſus* Chriſt had been a great, and a precious Saviour, by coming to ſave us from our ſins, although he had ſav'd us from nothing elſe; and that Sin doth not only bring forth its own *Lictor*, but is alſo born with it.

Sect. 4. This again may be inforc'd from the contrary Topick. The uſual method of God Almighty, by which he doth not only puniſh one ſin with another, but (many times too) the * ſame ſin with it ſelf. *Giving up him that will be filthy to be filthy ſtill.* (*Rev.* 22. 11.) Which is certainly an argument, that ſin is not only the Parent of ſome Puniſhments, and ſiſter to others, but that of all ſorts of Puniſhment (on this ſide Hell more eſpecially) Sin it ſelf is the greateſt. Thus when *Pharaoh* harden'd his heart, God (withdrawing his grace, and giving him over to his Temptations,) left him ſo wholly to himſelf, as to make it yet harder; which was to puniſh obduration, with obduration.

* *Per Hebraiſmum peccatum ſumitur pro pœna peccati.* Grot. in Marc. 3. 29.

Exo. 8. 15. 32. c. 9. v. 12, 34.

Iſa. 66. 3, 4. Thus when ſome chief perſons in *Iſrael* (*Jaſon*, *Menelaus*, *Lyſimachus*, and the like) were ſo admirably ſinful, that their very Righteouſneſs was abominable, their very obedience as bad as Rebellion, and their very ſacrifices to be expiated, (*Iſa.* 66. 3.) when they delighted in their Abominations, (as if they would imparadiſe themſelves in Hell,) and had choſen their own wayes, as more lovely and more eligible than the ways of God; God did threaten to be revenged in theſe plain words, *I alſo will chooſe their deluſions*, or (as the *Margin* hath it) *their devices.* (*verſe* 4.) And ſo (we ſee) God puniſh'd their own ways with their own ways, their Choice with their Choice, their Deluſions with their Deluſions. Thus when the filthy Gentiles alſo had fill'd up the meaſure of their Iniquities, and (with that) the Vials of Gods wrath; God poured out thoſe Vials of his wrath, by *giving them up to thoſe Iniquities.* A man perhaps would have expected, that God ſhould have puniſh'd their Impieties, by inflicting ſickneſs upon their Bodies, diſgrace upon their Names, or utter ruin upon their Fortunes. (But theſe had been the chaſtiſements of a loving Father.) Why then perhaps one would have thought, he ſhould have thunder-ſtruck them from Heaven, or that the Earth ſhould have gap't, as upon *Corah* and his Company, and ſo that God ſhould have ſent them down quick into Hell; (But that had been the ſentence of too mild a Judge.) God was more angry than to puniſh them no more than ſo; he was too much diſpleas'd, to ſend them quick into Hell; (for that were to diſpatch them with a merciful blow.) He condemn'd them rather to Live, and to live in Sin, to heap up wrath againſt the day of wrath, to treaſure up deſtruction, and to make an hoard of Torments,

Rom. 1. 23, 24, 26.

In compendium occidere, miſericordiæ genus eſt.

Rom. 2. 5.

ments, *against the Revelation of his righteous Judgments.* They had followed the *lusts* of their filthy *Hearts*, and God took vengeance upon them for it, by giving them up to their *vile affections*: which was to punish Sensuality, with Sensuality. (It ought to be noted in a *Parenthesis*, that men are said to be *deliver'd* or *given up* to their vile affections, when, for having first forsaken God, they are so forsaken by God, as to *give place* to their affections, to be absolutely conquer'd and captiv'd by them; not that God is their Tempter, or Driver-on into sin, as some have too much mistaken such Texts of Scripture.) Again said God by the Prophet *Ezekiel*, *Because I have purged thee, and thou would'st not be purg'd*, [thy punishment is, that] *thou shalt not be purged from thy filthiness any more*; it being a much more fearful thing, to fall *out* of Gods hands, than to fall * *into* them. Indeed we are not only told by the Master of the Sentences, that our later sins do execute a kind of Judgment upon our former; but a great deal better even by *Seneca* himself, that the first and greatest punishment of any commission of sin, is the sin it self which is committed. In so much that although there were no Hell at all, 'twere yet a kind of Damnation to be a sinner. And if sin it self were not a very grievous punishment, 'twould make us miserable without one.

Dicitur homo tradi desideriis suis, cum desertus à Deo cedit iis, consentit, vincitur, capitur, trahitur, possidetur. Aug. ad Simplic. l. 5. q. 2.

Ezek. 24. 31.

*Heb. 10. 13.

Peccata sequentia sunt præcedentium pœna. Lombard.

Prima & maxima peccantium pœna est, peccasse. Senec. Epist. 16.

Sect. 5. After such evidences of Scripture, (which need not be multipli'd, being *evidences* of Scripture,) it may perhaps be beneficial to one sort of Readers, to observe how Scripture hath been assented to by Reason, in this particular. I do not speak of a sanctifi'd enlightned Reason, (for that were too easie, and too unnecessary an enterprise,) but the Reason of a natural

By Reason.

natural and Heathen man; whoſe more than ordinary improvements have been acquir'd, and gotten, meerly by Induſtry, and Art. And I eſteem it the fitter to uſe the Doctrine of ſuch as theſe, becauſe there are Chriſtians (at leaſt in name,) who live undaunted and ſhameleſs in ſome kinds of ſin, at which a well-natur'd Heathen would bluſh, or tremble; and becauſe the very Life of a real Chriſtian ſhould ſpeak at leaſt as well, as any Heathen mans Book; Beſides that the Doctrine of moral Heathens (who had no other law than what was written in their Hearts) may provoke many Chriſtians to a noble jealouſie, and emulation; and make them ſtrive to be better than now they are, by their ſcorning to be worſe than their Inferiours. It was the ſaying of God to his people *Iſrael*, *I will provoke you to jealouſie by them that are no people*, and *by a fooliſh nation I will anger you.* And through the Fall of the *Jews, ſalvation came unto the Gentiles, for to provoke them to jealouſie*; thence the words of the Apoſtle, *I ſpeak to you Gentiles, if by any means I may provoke to emulation them which are my Fleſh, and might ſave ſome of them.* And if a man upon whom Chriſts Name is called, and who pretends to be a follower (that is, an Imitator) of Chriſt, whom yet he abjures in his converſation, if ſuch a man ſhall but conſider at once the Doctrine and Practice, the Sayings and the Lives of ſome wel-bred Heathens, will he not think himſelf oblig'd to be a little leſs vile, and leſs reproveable in his ways? Shall one that reckons himſelf a Chriſtian, a precious veſſel of election, and breaths out nothing but aſſurance of Bliſs and Glory, do wrong, and defraud, and that his Brethren, when ſuch a Gentile as *Socrates* will rather die a thouſand deaths, than give his vote to the oppreſſion of injur'd *Leo Salaminius*, although

Rom. 2. 14, 15.

Rom. 10. 19. Deut. 32. 21.

Rom. 11. 11. 13. 14.

1 Cor. 6. 8.

Vide *Socratis & Socraticorum epiſtolas per Leonem Allatium vulgatas. p.* 21.

though condemn'd by thirty Tyrants? Shall any one that is a Christian become an Advocate for sin, and think it a pleasant, or a gainful, or an honourable thing, whilst Heathen *Socrates* affirms (in spight of *Charicles* his threats,) that 'tis the greatest Calamity in all the world? one act of dishonesty a more intolerable hardship, than thousands of such as are inflicted by cruel men? But perhaps I am uncivil to *Justin Martyr*, in calling *Socrates* an Heathen, whom he affirms to have suffer'd a kind of Martyrdom; and meerly slander'd by the Heathen as an Enemy to the Godhead, because he would not acknowledge Many. The very same Accusation, to which the primitive Christians themselves were subject.

κἀγὼ μύρια κακὰ παθεῖν δύναμαι, ὧν μὲν τοι τοσοῦτόγε οὐδέν, ὁπλίζων εἰ ἀδικήσω. Socr. Epist. 7.

Socrates *ob id ipsum* ἄθεος *audiebat, ob quod* Christiani, *sc. quod hostis esset* πολυθεότητος. Just. Mar. Apol. 2. p. 43.

* Nay the Father does rank him even with *Abraham*, and *Elias*, and affirms (point blank) he was substantially a Christian; not a nominal, but real Christian; not in the truth of his Opinions, but in the ordering of his Practice. And though I do not determine of things so far out of my Reach, but leave the Corn and the Tares to grow up until the Harvest, yet in civility to a Father at once so learned, and so religious, and (I may add) so Apostolical as *Justin Martyr*, who did not only write against the enemies of Christ, but did resist them even to Bloud too, (of which he was every whit as liberal, as most of us Christians dare be of Ink,) I will not reckon upon *Socrates*, as one of those natural and carnal men, by whose

* οἱ μετὰ λόγου βιώσαντες, χριστιανοί εἰσι, κἂν ἄθεοι ἐνομίσθησαν οἷον ἐν Ἕλλησι μὲν Σωκράτης καὶ Ἡράκλειτος, καὶ οἱ ὅμοιοι αὐτοῖς· ἐν βαρβάροις δὲ Ἀβραάμ, Ἀνανίας, Ἀζαρίας, Μιχαὴλ, Ἠλίας, καὶ ἄλλοι πολλοί. οἱ δὲ βιώντες ἀχρηστοι, οὐκ εἰσὶ χριστιανοί· Justin. Mart. ἐν ἀπολ. δὺτ. πρὸς Ἄντων. p. 65.

ὁ Σωκράτης τὰ αὐτὰ ἡμῖν ἐνεκλήθη. —— χριστὸς καὶ ἀπὸ Σωκράτους ἀπὸ μέρους γνωσθείς. Idem πρὸς Ρωμαίων ἐγκλητον. p. 38.

Philo-

Philosophy and Reason my present *Thesis* is to be prov'd.

Sect. 6. The Incomparable *Stagirite*, although an excellent Heathen, was yet an Heathen without dispute. And yet I learn out of one of his Ethick lectures, * not only that the punishment of sin is as great and early as the pleasure of it, but that the thing called Pleasure is it self a great Punishment: and though (saith he) it seems a Paradox, to be pained even with that which the world calls pleasure; yet since nature hath given us so sad a priviledge of being able to Desire, but denied us that other priviledge of being able to Injoy, it seems to follow from thence by very sound logick, that every single act of sin doth carry with it a double punishment; *first*, because we very *really desire* an happiness; and *secondly* because we but *fictitiously Injoy* it. A vitious man is alwayes sick, of too much, or too little; of loving, or of loathing, of appetite, or aversion to some wrong object, to which his vehement passions do not naturally belong. And from thence (saith *Hierocles*) || all the perplexities of the Creature do most inevitably arise; even from his contrariant Actings to the Rules and Precepts, of God, and Nature. He is incessantly disquieted either with Exigence, or Satiety, or with exigence in satiety. For he never ceaseth to Want, until he ceaseth to Desire; and he is always desiring, either the Presence of something he cannot have, or the Absence of something he cannot lose, or the Continuance of something he cannot keep, or else a Change and Variety which cannot possibly be accomplish't. Now since desire is a natural effect

* τὴν λύπην ποιεῖ ἡ ἡδονὴ. ὁ ἀκόλαστος λυπεῖται καὶ ἀποτυγχάνων, καὶ ἐπιθυμῶν. μετὰ λύπης γὰρ ἡ ἐπιθυμία. *Aristot. Eth. l.* 3. *cap.* 11. *p.* 293, 294.

|| τὸ παρὰ φύσιν διατεθῆναι, κακῶν ἀρχὴ. *Hierocl. in χρυ. ἐπ. p.* 265.
κατὰ τὴν τοῦ αὐτεξουσίου παρὰ φύσιν κίνησιν ἐναντιοῦσθαι τοῖς θείοις νόμοις πειρώμεθα, οὐδὲν ἐπαισθανόμενοι ὅσον ἑαυτοὺς βλάπτομεν, διὰ τοῦ δοκεῖν ἀντιτείνειν θεῷ. *Idem p.* 265.

effect of want, as want is of frailty, and Imperfection, a man of irregular desires cannot choose but be tortur'd(if not from without, yet) from within him; because his thirsts and his hungers, (that is, the longings of his appetite) are true, and lasting; whereas his amplest satisfactions are false, and fugitive. And therefore as * *Gregory Nyssen* will have the happiest mans life to be but like to that logical fallacious Circle,(so in a kind of conformity to that expression) the learned || Colledge of *Pythagoreans* have placed the vicious and debauched upon a Rowling pin; as having not a minute of * peace and quiet. In their plenty they will surfet, and in their poverty they will steal. If they are great, they will be scornful; if little, envious; if strong, they will be violent; if sick, blasphemous. Let their condition be what it will, they straight convert it into Poyson; and by the vehemence of affections, they are tossed, as with a tempest, in a Sea of Troubles. * What with Anger, and Ambition, what with Avarice and Lust, what with the tediousness of Flattery,and miserable Distrust, with other such Thorns in the flesh, and buffetings of the Spirit, we may say with the Psalmist, || (though in a different sense) *that they are killed all the day long*; As He for Gods sake, so They for Satans. For however they live the life of a Vegetable, in that they grow; and the life of a Beast, in that they breath, and have motion; yet so far are they from living the life of Man, that (in a Heathen mans judgment) they have not

* *Greg. Nyss.* in orat. pro *Placillâ* p. 963.

|| οὐχ ἑνός τινος, ὅλου δὲ τοῦ ἱεροῦ συλλόγου ἀπόρθεγμα κοινόν. *Hierocl. p.* 318. οἱ δὲ κυλίνδροις ἄλλοτ' ἐπ' ἄλλο φέρονται. *Pythag. in χρ. ἐπ. sub finem.*

* Isa. 48. 22.

* οὐκ ἔστι τῶν ἐν τῷ βίῳ ὃ μὴ πρὸς κακοῦ τοῖς ἀνοήτοις γίνεται, πανταχόθεν στενοχωρουμένοις ὑπὸ τῆς αὐθαιρέτου κακίας, καὶ τοῦ μὴ ἀναβλέπειν πρὸς τὸ θεῖον φῶς. *Hierocl. in locum.* 262.

|| Psal. 44. 22.

not only a dying, but a very * dead life. I believe that Poet was very ſericus, and did not intend to ſpeak a ly, when he ſaid (after the manner, and in the ſenſe of our Apoſtle,) that they who live in ſuch pleaſures, (as are but painted, deceitful, and killing pleaſures,) are even *dead whilſt they live*. For the Heathen Philoſophers * did make ſo wide a diſtinction betwixt the life of the Rational, and the Animal man, that the great Methodizer of *Plato*'s doctrine denies that man is compounded of a body, and a ſoul; the body being no better than a || Tabernacle, or Tent, in which the Soul doth but ſojourn during her Pilgrimage upon Earth. And therefore * the Pleaſures of the body do ſo annoy and interrupt the real happineſs of the ſoul, that 'tis the happineſs of the ſoul to deſpiſe the pleaſures of the body. It is the moſt ſolid and Real pleaſure, to ſubdue the pleaſures that are ſo Called; and to evince them, by Conqueſt, to be but Counterfeits and Cheats. Nor is the Doctrine of the || *Stoicks* one jot inferiour to that of *Pythagoras*, and *Plato*: who diſtinguiſhing aright betwixt imaginary, and real miſery, do ſo prefer the Suffering before the Doing of injuſtice, that they affirm Injuſtice to be the worſt kind of ſuffering. Nothing *hurts* a man ſo much, as the *doing harm*, becauſe it deprives him of the priviledge of being like unto his Maker, (a Curteous, obliging, and helpful Creature,) and makes him unworthier than Beaſts of Prey;

* τὰς ἀρετὰς ὅταν προδῶσιν ἄνδρες οὐ τίθημ' ἐγὼ ζῆν τοῦτο, ἀλλ' ἔμψυχον νεκρὸν ἡγοῦμαι. *Sophocles* ἐν Ἀντιγόνῃ. 1 Tim. 5. 6.

* τὸ δὲ μὴ συναμφότερον εἶναι τὸν ἄνθρωπον, καὶ μάλιστα τὸν σπουδαῖον, μαρτυρεῖ καὶ ὁ χωρισμὸς ὁ ἀπὸ τοῦ σώματος καὶ ἡ τῶν λεγομένων ἀγαθῶν τοῦ σώματος καταφρόνησις. *Plotin. Enn.* 1. *l.* 2. περὶ ἀρετῶν.

|| Pſal. 39. 12. 2 Cor. 5. 1. Heb. 11. 9, 13. 14.

* ἡδοναὶ σωματικαὶ ἀδύνατοι παρεῖναι, καὶ τὸ εὐδαιμονεῖν ἀφανιοῦσι. *Plot.* ibid.

|| οὐδενὶ δ' ἀζήμιόν ἐστι, τὸ ποιεῖν τὰ ἄδικα· καὶ τίς ἡ ζημία τῷ δήσαντι τὸν αὐτοῦ δοῦλον; τὸ δῆσαι τοῦτο. τίς ἀνθρώπου ἡ φύσις; εὐποιεῖν, συνεργεῖν, ἐπεύχεσθαι. *Arrian. Epic. l.* 3. *c.* 26. *p.* 425.

Prey; whose native property it is, to devour and persecute their fellow Creatures. From whence the *Stoick* doth infer, that He alone is calamitous, who undergoes the deep miseries of being wicked; and thereupon he thus descants. * Was *Socrates* unhappy? no, but his Adversaries and Judges, who did injuriously accuse, and despightfully condemn him. Or was *Helvidius* hurt at *Rome*? no, but he that destroyed him, and so was guilty of the Murther. ‖ Whensoever one man doth offer injuries to another, the greatest mischief redounds to him, who descends to the meanness of doing such things, as do but make him much worse than the worst of Beasts. And so much worse, as he hath means allow'd to him of being better. For he that hath nothing of humane in him, except the Figure, and the Form, (common to him with an Ape,) no more deserves to be call'd a man, than a green Ball of * Wax to be call'd an Apple; because as an Apple is to be judg'd (not by the shew, and appearance, but) by the smell, and the taste; so is a man to be discern'd by the wisdom, and integrity, and inoffensiveness of his Actions. And as we take nothing for currant Money (saith *Arrian*) ‖ which hath not the Image and Superscription of *Cæsar*, so should we not take him for a currant, but for a counterfeit Man, in whom we find not the Image and Superscription of God. If he is sensual, intemperate, unmerciful, or unjust, we may rather call him * any thing, than by the honourable Title and Stile of MAN. Now because to be degraded from the honour, and dignity of humane Nature,

* ὥς τε Σωκράτης οὐκ ἔπραξε κακῶς; οὐ, ἀλλ' οἱ δικασταὶ, καὶ κατήγοροι. οὐδ' ἐν Ῥώμῃ Ἐλουΐδιος; οὐ, ἀλλ' ὁ ἀποκτείνας αὐτόν. p. 425.

‖ ἐκεῖνος δὲ βλαπτόμενός ἐστιν, ὁ τὰ οἰκτρότατα πάσχων, καὶ αἰσχιστα. ὁ ἀντὶ ἀνθρώπου λύκος γινόμενος. p. 426.

* τί οὖν ἔλεγες ὅτι ἄνθρωπός ἐστι; μὴ γὰρ ἐκ ψιλῆς μορφῆς κρίνεται τῶν ὄντων ἕκαστον. ἐπεὶ οὕτω λέγε καὶ τὸ κήρινον, μῆλον εἶναι, καὶ ὀδμὴν ἔχειν αὐτὸ δὲ καὶ γεῦσιν. *Idem l.* 4. *c.* 5. *p.* 463. Matt. 22. 20, 21.

‖ τὰ ἀνθρωπικὰ, τοὺς χαρακτῆρας ἂν ἔχων ἐν τῇ διανοίᾳ ἐλήλυθεν. οἵους καὶ ἐπὶ τῶν νομισμάτων ζητοῦντες, ἂν μὲν εὕρωμεν, δοκιμάζομεν, ἂν δὲ μὴ εὕρωμεν, ῥιπτοῦμεν. *Id. ib. p.* 462.

* ἄχρηστός ἐστι πάνταμᾶλλον, ἢ ἄνθρωπος. p. 403.

ture, and (with the King of *Aſſyria*) to be tranſmuted into a *Brute*, is that which every man abhors the moſt that may be; it was a rational concluſion amongſt ſome Heathens, [* that the greateſt puniſhment of ſin is ſin.] And though a wicked man lives the life of Nature, yet his neareſt Relations ought to celebrate his Funeral; becauſe he ſuffers the Death of Grace. || The man is dead and expir'd, although the Animal, or Beaſt is ſtill alive. Which in the reaſonings (not only of *Plotinus*, and *Arrian*, but) of * *Boethius* himſelf (who was a Chriſtian,) is no better than a Fabrick of Fleſh, and Bones, indued with a Faculty of doing miſchief, in a continual Rebellion to the Laws and Statutes of God and Nature, and therefore is to be reckon'd as the worſt kind of Vermin and venemous Beaſts, and to have nothing in him of man, except the outſide and appearance, which is no greater priviledge than is common to him with a *Succuba*, or Devil Incarnate; (which ſome unclean perſons have unwarily entertain'd inſtead of their wickedly-admir'd Harlot.) And the Difference is not the leſs betwixt an Angel of Light, and one of darkneſs, becauſe the later * transforms himſelf into the likeneſs of the former; nor is the difference the leſs betwixt a Man, and a Mammonet, a Martin Monkey, a Baboone, or a Satyr, becauſe of their admirable agreement in outward ſhape, and that ſome of thoſe Apes have been reported to * write and read. No, || *Boethius* is poſitive in his aſ-

* μεγάλη βλάβη τῷ ἀδικεῖντί ἐστιν ἡ αὐτὴ ἡ ἀδικία. p. 460.

|| Κεῖται ἄνθρωπος ἐν μέσῳ θεῶν καὶ θηρίων, καὶ ῥέπει ἐπ' ἄμφω· καὶ ὁμοιοῦται οἱ μὲν τῷ ἑτέρῳ, οἱ δὲ τῷ ἑτέρῳ — τοῖς δὲ ταῦτα ποιοῦσι, φρόνιμος μὲν δόκει εἶναι, τὸ λύκοις εἶναι, καὶ κακοδαίμοσιν ἀνθρώποις. Plotin. Enn. 3. l. 2. περὶ προνοίας.

* Probitate deſertâ, *homo eſſe deſinit & vertitur in belluam.* Boeth. de conſ. Ph. l. 4. p. 148.

* 2 Cor. 11. 14.

* *Topſill de Quadrupedibus*, ſpeciatim de Simiâ quæ vocatur *Cynocephale.*

|| *Mali deſinunt eſſe quod fuerant, ſed fuiſſe homines adhuc ipſa humana corporis ſpecies oſtentat.* Boeth. de Conſ. Philoſ. l. 4. p. 147, 148. *Sola mens ſtabilis ſuper monſtra quæ patitur gemit, nec injuriâ ditatur, vitioſos in belluas animorum qualitate mutari, ſametſi corporis humani ſpeciem ſervent.* p. 149.

ſertion,

ſertion, that the bodily features and proportions of ſuch an one as is vitious, do ſhew he hath been a Man, not that he Is. And as the companions of *Vliſſes* were ſaid to be changed into Brutes, not in reſpect of their Souls, but of their bodies only; ſo a man, by impurity becomes a Beaſt, not in reſpect of his body, but only of his ſoul. Which is the ſadder metamorphoſis, 'tis very eaſie to determine. I am ſure (for my particular) I had ſo much rather be a man in the ſimilitude of a beaſt, (like * *Apuleius* the Philoſopher,) than a ravenous beaſt in the likeneſs only of a man, (like *Tiberius* the Tyrant,) as I think it worſe to be || *Balaam*, than *Balaams* Aſſe. For I believe, with * *Boethius*, that it is a great miſery, to deſire any thing that is evil; a greater miſery, to be able to do the ill that we deſire; and the greateſt miſery of all, to do the ill that we are able. Nor do I think it improper, to mention the ſayings of ſo good, and ſo great a Chriſtian, amongſt the Doctrines of natural and Heathen men, becauſe he ſpeaks ſo exactly like ſome of Them. What Holy Father of the Church could declare againſt the miſery and filth of ſin, with higher expreſſions of indignation, than the *Pythagoreans*, and the *Peripateticks*, the *Stoicks*, and the *Platonicks*? who were not only of opinion, that the vitious Agent is * Patient too, and is really afflicted by doing ill, (as the eye ſuffers what it ſees,) but that ſin is ſo far worſe than puniſhment, that the || greateſt Puniſhment is Impunity. For taking ſin as a ſickneſs, and conſidering Puniſhment as a ſharp means of Cure, they conclude the Diſeaſe to be worſe than the Remedy, and its being paſt Remedy the worſt of all. Than which, there is not a Chriſtian that can go higher

* *Apul. Metamorph. lib.* 4.

|| 2 Pet. 2. 16.

* *Cum ſua ſingulis miſeria ſit, triplici infortunio neceſſe eſt ut urgeantur, quos videas ſcelus* velle, poſſe, *perficere.* Boeth. de Conf. Phil. lib. 4. pag. 150.

* οὐδὲν δεινὸν, τὸν αὐτὸν καὶ δραστικὸν ὁμοῦ εἶναι ἀδικίας καὶ παθητικόν. — *Max. Tyr. Diſſert.* 2. *p.* 17.

|| *Cum nocere alteri, malorum omnium noxium ſit; multò gravius eſt, ſi qui nocet, abeat impunè.* Apuleius de Philoſ. p. 48.

higher in his expreſſions; or that needeth to be aſham'd of receiving advantage from ſuch ſayings of the Heathen, as our unblameable Apoſtle thought good to mingle with his Epiſtles. That which I have collected from ſeveral writings of the Heathen, to ſhew the vanity, and uglineſs, yea, and the miſery of ſin, (conſider'd nakedly in it ſelf, and in the inſtant of its commiſſion, without relation to any puniſhment beſides the puniſhment of its ſelf,) doth ſeem to me of no trivial or ſlender Uſe. For what imaginable reaſon can be alledg'd, why ſo many whole Colledges, and Sects of Heathen, although of different Judgments in other matters, ſhould yet unanimouſly agree in this, but that this was ſo evident and bright a Truth, as to challenge an acknowledgement from men of all ſides? If it be put unto the Queſtion, in which part of the body the nobleſt principle of man doth more particularly reſide, * *Heraclitus* will be of one mind; and *Moſchin* of another; and *Plato* of a third; and *Xenocrates* of a fourth; and *Hippocrates* of a fifth; and *Heraphilus* of a ſixth; and *Eraſiſtratus* of a ſeventh; and *Strato* of an eighth; and *Epicurus* of a ninth; *Apollodorus*, *Protagoras*, and *Chryſippus* of a tenth. Or if a Queſtion ariſe concerning the chiefeſt and moſt deſirable Good, || *Epicurus* will be for one thing; and *Eudoxus* for an another; and *Diodorus* for a third; and *Herillus* for a fourth; and the *Stoicks* for a fifth; and the *Peripateticks* for a ſixth. But if the Queſtion be, which is the chiefeſt and moſt formidable Evil, there is ſomething written in the nature and heart of man, by which they all will conclude it to be in Sin. And though ſome are ſo deprav'd into an abſolute brutality, as to think and ſpeak alſo more favourably of ſin, yet (to their ſhame be it ſpoken)

Conſer. Apul. cum Boeth. con. ph. p. 150, 151, &c.

* τὸ ἡγεμονικὸν ne extrinſecus agitari putes ſecundum Heraclitum, nec per totum corpus ventilari ſecundum Moſchionem, neque &c. Tertul. l. de Animâ cap. 15.

|| Dio. Laert. in vitâ Epic.

ſpoken) the * Heathen Philoſopher doth impute it to the corruption of their Affections, and the obliquity of their Wills; which makes them unfitter to judge of Pleaſures, than feaveriſh palates to judge of Taſts; or men that are purblind to judge of Colours; or men of mere ſenſe concerning the motion of the Heavens; which do not run the leſs ſwiftly to the Eye of the Soul, becauſe to that of the Body they ſeem to ſtand ſtill. He that finds not the miſery of being ſinful, but thinks that all things are well with him, is like a man that hath been blind from ſo many years paſt, as not to remember that he could ſee, and to conclude thereupon, that he is perfect. But of this I ſhall ſpeak in a more convenient place, and ſeaſon.

* Ariſtot. Eth. l. 10. c. 2. πρὸς τοὺς προφέροντας τὰς ἐπονειδίστους τῶν ἡδονῶν, λέγοι τις ἂν· ὅτι οὐκ ἔστι ταῦθ' ἡδέα, οὐ γὰρ εἰ τοῖς κακῶς διακειμένοις ἡδέα ταῦτ' ἔστιν, οἰητέον αὐτὰ καὶ ἡδέα εἶναι ἁπλῶς, πλὴν τούτοις· καθάπερ οὐδὲ τὰ τοῖς κάμνουσιν ὑγιεινὰ ἢ γλυκέα ἢ πικρὰ, οὐδ' αὖ λευκὰ τὰ φαινόμενα τοῖς ὀφθαλμιῶσιν. *l.b.* 10. c. 3. πολλαὶ φθοραὶ καὶ λύμαι ἀνθρώπων γίνονται· ἡδέα δὲ οὐκ ἔστιν, ἀλλὰ τούτοις, καὶ οὕτω διακειμένοις *cap.* 5. *p.* 962.

Boeth. de Con. Ph. l. 4. p. 134.

Sect. 7. And though it ſeemeth to me to be a very good Rule, that || whatſoever hath been affirm'd by almoſt all, ſhould not be haſtily deny'd by any; yet I am willing that heathen Writers ſhould find their Credit and Acceptance (with men of diviner and higher principles,) not by the multitude of their Votes, but by the evidence of their Reaſons. Every ſenſitive Creature (they ſay) is capable of pleaſures, but of ſuch pleaſures only as are peculiarly and properly conformable to their Natures. The groſſer pleaſures of the body which do only affect the thing call'd ſenſe, have a peculiar conformity to the nature of a Beaſt; whoſe nobleſt faculty is its Senſe, by which alone it is diſtinguiſh't from the order of Vegetables, which only live, and are not capable of pleaſures, no not ſo much

|| ὃ μὲν πᾶσι δοκεῖ, τοῦτο εἶναί φαμεν. Ariſt. Eth. l. 10. c. 3.

as

as of the groſſeſt. But the purer pleaſures of the mind which do only affect the thing call'd Reaſon, have a peculiar conformity to the nature of a Man; whoſe nobleſt ſaculty is his Reaſon, by which alone he is diſtinguiſh't from the order of * Beaſts, which are utterly incapable of mental pleaſure. In which reſpect *Heraclitus* was wont to ſay, that all the wiſdom of an Aſs, is to chooſe Straw, rather than Gold; becauſe it is pleas'd with that moſt, which is moſt conformable to its Nature; And for the very ſame reaſon, it muſt be the wiſdom of a man to chooſe Vertue, rather than Gold. And he that doth otherwiſe, is more irrational than an Aſs, by being pleas'd with that moſt, which is leaſt agreeable to his Nature. For as man is a creature indued with Reaſon, it is agreeable to his Nature, both to Will, and to Act, juſt according to Reaſon. So that the || pleaſures which do ariſe from a ſober, and righteous, and godly life, (that is, from carrying himſelf as he ought, towards God, and Man, to-wit, himſelf, and his neighbour,) are in great propriety of ſpeaking, the Pleaſures of Man. Whereas the Pleaſures which do ariſe from the ſenſual indulgences and ſatisfactions of the fleſh, are (in a like propriety of ſpeaking) the peculiar pleaſures of a Beaſt. No man living is delighted with ſuch as theſe, in as much as he is man; (that is,) in reſpect of his ſpirit or mind, by which he is what he is, a rational Agent; but in reſpect of his fleſhly and groſſer ſenſes, which are not eſſentials, but appendices of man; nor are they ſuch by a peculiarity, for they are common to him with Agents the moſt irrational. Upon which it follows, that by how much the more, or the leſs, any man can be delighted, with ſuch as are but bodily, or brutiſh Pleaſures, by ſo much the more, or the leſs, his humane Nature is corrupted,

* ἑτέρα ἵππου ἡδονὴ, καὶ κυνὸς καὶ ἀνθρώπου, καθάπερ Ἡράκλειτός φησιν ὄνον σύρματα ἂν ἑλέσθαι μᾶλλον ἢ χρυσὸν. ἥδιον χρυσοῦ τροφὴ ὄνοις. Id. l. 10. c. 5.

|| αἱ τοῦ τελείου καὶ μακαρίου ἀνδρὸς τὰς ἐνεργείας τελειοῦσαι ἡδοναὶ, κυρίως λέγοιντ' ἀνθρώπων ἡδοναὶ εἶναι. Id. ibid.

rupted, and he declin'd to an irrational or brutish state. His debauches are pleasing to him, and seem to contribute towards his happiness, not as a man indu'd with Reason, but as he is an Animal indu'd with Sense. And if any thing of man is remaining in him, it cannot choose but be * afflicted with those debauches, with which the Animal is so much pleas'd. Hence a distinction hath been made of pleasures; whereof some are said to be sincere, and others || mixt. Those that are pure and sincere, arise partly from the knowledge of the very best objects, and partly from the practice of the very best things. Those that are mixt and sullied with some degree of annoyance, (whether turpitude, or other trouble,) are the sensual pleasures of the body, which are at enmity with the pleasures of a rational Soul. Which made the Philosophers sometimes say, that such kind of pleasures do cost a man * pain; and are not therefore call'd pleasures, because they are pleasures in themselves, but in complyance with vulgar custome; by which the pleasures of the flesh which are peculiar to a beast, retain the name and the Title, even then when they are mention'd in relation also to man; notwithstanding in that Relation they lose the priviledge of being pleasures. Which may seem the less strange, because we know by experience, that || what is pleasing enough to one, is very painful to another: Yea, to the very same person, what is pleasing enough at one time, is very painful at another. How much rather may those things which are most pleasing to a Beast, whose upper part is Material, be most unpleasing to a Man, whose upper part is Angelical,

* ἀναμέμικται πανταχοῦ τὰ λυπηρὰ τοῖς ἡδέσιν, ἑκάτερον ἐν ἑκατέρῳ φυρόμενον Max. Tyr. Diss. 21.

|| *Voluptates aliæ sunt impuræ & mixtæ, quibus vel turpitudo aliqua, vel molestia est conjuncta, ut omnis corporis voluptates; aliæ puræ & sinceræ,* liquidæ & liberæ, *quæ percipiuntur ex pulcherrimarum rerum contemplatione, cognitione, & ex actionibus virtutum.* Cicero, l. 1. de finibus. *vide* Magirum *in* locum Arist. supra citatum.

* μετὰ λύπης ἡ ἐπιθυμία, καὶ δι' ἡδονὴν λυπεῖται. Arist. Eth. l. 4. c. 11.

|| τὰ γὰρ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει· καὶ τοῖς μὲν λυπηρὰ, καὶ μισητά ἐστι, τοῖς δὲ ἡδέα, καὶ φιλητὰ, καὶ ἐπὶ γλυκέων δὲ τοῦτο συμβαίνει. Idem lib. 10. cap. 5.

gelical, and originally Divine? let us therefore conclude it to be a great Truth: That becauſe we have Reaſon as well as Senſe, and owe the honour of being men, not to our Senſe, but to our Reaſon, the impure pleaſures of ſin are pleaſures only to our Senſe, by which we are Brethren and Siſters to ſavage Beaſts; but they are puniſhments to our Reaſon, by which we do enjoy a neer affinity with Angels. So that conſidering our fleſh, (in as much as it is ours,) they are but mixed or painful Pleaſures; and conſidering our ſpirit only, they are no Pleaſures at all.

Sect. 8. Now the Troubles and Puniſhments that are in ſin, may be inferr'd many ways; as *Firſt*, from the blindneſs and errour of the vitious mans Mind. *Next*, from the giddineſs and inconſtancy of his Affections. *Thirdly*, from the infinity and immoderation of his Deſires. *Laſtly*, from the warring of the law in his members, againſt the law which is in his mind.

Sect. 9. *Firſt*, through the blindneſs of his mind, he doth grope after happineſs (in * broad and by-paths) where nothing but miſery is to be found. Every Appetite and Action, hath a proportionable end, to which it tendeth. Such an end being natural, is very good; and being good is therefore pleaſant. Now the creatures that are inferior have their inferior ends and pleaſures, as the utmoſt of good which they are capable of attaining. But mans proportionable end is a glorious ſimilitude and conformity to his Maker: And his proportionable pleaſure, is in doing that which leads him to the right hand of God, ‖ where there are pleaſures for evermore. So that the man who is corrupt in his underſtanding, and therefore

* πλατεία ἡ πύλη. Matt. 7. 13.

‖ Pſal. 16. 11.

therefore looketh after happiness amidst the vanities of the Creature, (the glory of the world, and the enjoyments of the flesh,) doth take a great deal of pains to loose his labour; he labours hard *to gather* * *grapes from a thorn, or figs from a thistle*; such pleasures from vice, as do only grow from vertue. As some do catch at false mony, not discerning that it is false; which, when they afterwards discover, doth but enrich them with discontentment. Vitious men do put fallacies and jeers upon themselves, (as Nurses do upon their Infants,) whilst they gild their bitter pills, that they may swallow them with ease, instead of pleasure. They call things pleasant, and then affect them; seeking to satisfie themselves with words and phrases. An excellent Heathen was of opinion, that the one man *Diogenes* had more of pleasure and Delectation, by seeking it only from within him, than all the Potentates and Princes, who only sought it in the things that were without them. He had more pleasure in his Tub, than *Xerxes* in his *Babylon*; more in his crust of dry bread, than *Smindyrides* in his sauce; more in every ditch of water, than *Cambyses* in his || *Choaspes*; more in his ordinary sun-shine, than *Sardanapalus* in his Purple; much more in his staff, than *Alexander* in his spear; more in his scrip, or his budget, than miserable *Crœsus* in all his Treasures. And the reason of it is, because the vitious mens pleasures were not agreeable to humane Nature; they hunted for pleasure in the wrong place, and mistook the object from whence true pleasure was to be yielded, and therefore their pleasures were * mixt with pain. For *Xerxes* was conquer'd, and

* Mat. 7. 16.

εἰ καὶ ἡ ἀρετὴ αὐτῷ συνεισέβαλλε, τί τὴν ἡδονὴν ἐξοικίζεις τῷ λόγῳ; ἥδετο Διογένης ἐν τῷ πίθῳ, &c. Max. Tyr. Dissert. 33. p. 321.

|| *Nec quà vel Nilus, vel regia lympha Choaspis profluit.* Tibull. l. 4.

* κἂν παραβάλῃς ἡδονὰς ἡδοναῖς, τὰ Διογένους κρατεῖ, τὰ γὰρ ἐκείνων, μεστὰ μὲν ἡδονῆς, ἀλλὰ ἀναμέμικται λύπη πανταχοῦ. αἱ δὲ Διογένους ἡδοναὶ, οἰμωγῆς ἄπειροι, ἄστονοι, ἀδάκρυτοι ἄλυποι. ἐπιτολμήσαιμι δ' ἂν ἔγωγε εἰπεῖν, ὡς οὐδεὶς ἡδονῆς Διογένους ἦν ἐραστὴς ἀκριβέστερος. Idem. ib. p. 322.

then undon. *Cambyses* wounded, and then he groan'd. *Sardanapalus* burnt, and then he howl'd. *Smindyrides* rejected, and then he mourn'd. *Crœsus* captiv'd, and then he cry'd. But the pleasures of *Diogenes* were not sullied with a tear, nor interrupted with a groan, nor ever lessen'd with a grief; because they were proper and sincere, and most exactly sought out in his endeavours of a harmless and vertuous life. Now do we not count it an affliction, to labour all our lives in vain, to go away with a repulse, to have our hopes deceiv'd, and our expectations mock't, and to go after * *vain things which cannot profit*? If a voluptuous man is not so happy, as an Idiot is rich, by his receiving brass Counters instead of Gold, he sure doth *suffer* his iniquities, whilst he *enjoys* them.

* 1 Sam. 12.21.

Sect. 10. This again may be inferr'd, as from the vanity of the object which he affects, so from the * giddiness and Inconstancy of his affections: which are as full of uncertainties, as the troubled Ocean in which he sails: (for every man is a Mariner in this valley of Tears.) His dangers of shipwrack are ever present, or absent: if present, there is sorrow; and if absent, there is fear. For though he is most of all smitten with the evil that *is*, yet he is not secure from that which *may be*. There is an ebbing and flowing in a vitious man's soul, much like that in the || Sea. And he is tossed with passions, much like a ship with wind and Billows. In a perpetual fluctuation, be the weather what it will. For he trembles in a tempest, and he is weary of a Calm. Again, in a Calm, he doth anxiously suspect a Tempest; and in a Tempest, he doth eagerly desire a Calm. When his Delights are flowing to him, they do but bring him sad Tidings that they must Ebb. His highest

* ἀνδρὸς μὲν βίος πρὸς ἡδονὴν νενευκότος, καὶ λίπην ἐπτοημένου κοῦ ος, καὶ ψοφοδεὴς, καὶ ἄπιστος, καὶ θαλάσσης πάσης ἀδηλότερος. Max. Tyr. Diss. 31. p. 308.

|| Isa. 57, 20.

highest pleasures must needs offend him, with the bitter remembrance that they must End. * *O Death! how bitter is the remembrance of thee to a man that liveth at rest in his possessions?* He doth not say, how bitter wilt thou be? but how bitter art thou? nor how bitter is thy Taste? but how bitter is thy Remembrance? nor how bitter is thy Remembrance to a man that is dying, and yielding up his last gasps, and so (as it were) betwixt thy Teeth? but how bitter is thy Remembrance to a man that liveth in ease and plenty? how bitter to the man that hath nothing to vex him? how bitter to the man that hath prosperity in all things? the fruition of those things whose very being is in a flux, and *which are* * *to perish in the using*, must needs be lamentable fruitions, and so their pleasures are none at all. Now from this vanity of the objects which wicked men so much affect, we may discern the true reason, why the *affections* of the wicked are also so *vain*, and so *inconstant*. For finding no satisfaction or solid pleasure to be in one thing, they fly to a second, and to a third. And so (like the man that spent his treasure and his time, in erecting a windmil of greater excellency and use, than before was known, could make it serve, when all was done, for nothing else but a *Nutcracker*,) the vitious man is even tortur'd with a strange variety of disappointments, * *and wearieth himself to commit Iniquity.*

* Ecclus. 41. 1.

Ex fruendi voluptatibus crescit carendi dolor. Plin. Epist.

ὑπὸ τῆς παλιῤῥοίας ταύτης ψυχὴ κυκωμένη, πῶς ἄν ποτε ἐπιλάβοιτο ἀλυπίας, συνοῦσα ἀγαθοῖς ἐστερημένοις; Max. Tyr. Diss. 31. p. 305.

* Col. 2. 22.

* Jer. 9. 5.

Sect. 11. This may also be inferr'd from the boundlesness of his Appetite, and the immoderation of his Desires, in relation even to finite, and trivial objects. For it must needs be his Punishment, as well as sin, to have an infinite thirst of such small Rivulets as cannot quench it. Nothing less than a bottomless and bound-

leſs Ocean is able to ſatisfie the ſoul of man, who therefore ſhould hope for ſatisfaction from nothing leſs than his Creator; and ſo contract his Deſires to the beggarly elements of the world, within the terms and limits, wherein God and Nature hath circumſcrib'd them. For every thing ſhould be deſired in that degree that it is lovely; and therefore things that are finite ſhould be deſired only in meaſure, and only in order to what is better; God alone being the Ocean of Bliſs and Glory, whom the only meaſure of deſiring is to deſire without meaſure. So that the vitiated Appetite of the vitious, being as boundleſs towards the Creature, as it ought to have been towards God alone, muſt needs be craving ſomewhat eternally, and eternally diſcontented. It puts the ſinner (as it were) upon the * wheel, to which the Poets condemn'd *Ixion*, as to one of their wittieſt and keeneſt Puniſhments. Each inordinate deſire keeps the wheel ſtill in turning; whil'ſt that is irregular and unreform'd, though both Nature and Fortune ſhould ſpread their laps before us, a man can find a ſatiety of nothing elſe, but his deſires. It was ſaid by an Heathen (to the ſhame of ſome Chriſtians, if not to the inſtruction,) that the Actual Rule over a Kingdom, the very poſſeſſion of goodly Treaſures, and the preſent enjoyment of a *Seraglio*, are no better than || the thirſt of one that is feaveriſh, or hydropick. That which is eagerly deſired to *leſſen* the pain of a vehement longing, doth unhappily ſerve to *increaſe* it to himſelf. You may fill his belly, but not at all fulfil his appetite; and ſooner drown the man, than quench the thirſt. A pregnant inſtance of which, we have in *Alexander* the Great, (not ſo much the great Conqueror, as the great Thief of *Macedon*,) whoſe vacuities were ſo widened with

* *Volvitur infelix, & ſe ſequiturque, fugitque.*

|| μετ' ἐπιθυμίας ἄρχειν, πλουτεῖν, καὶ καλῇ συγκαταθεύδειν, εἰσὶν ὡς δίψος τοῦ πυρέσσοντος. Arrian. Epict.

with every act of his success, that his very victories were uneasie to him. When * there was not a man for him to emulate, he would needs be *Jupiters* Son, (and as if nothing could suffice him of what was possible, unless he also might be master even of impossibility,) all the fruit which he gather'd from his having one world, was to weep most childishly for want of a second. Though prodigal Fortune had made him drunk with so many Draughts of Prosperity, and powred down into his Appetite all the luxury of *Asia*, yet instead of abating, it did but exercise his Thirst. How fitly therefore was such an Appetite compar'd by *Gregory Nyssen* to a || vessel full of holes, or (in the phrase of the Prophet *Jeremy*) *a broken Cistern which will hold no water*? A vitious mans Soul seems to be sick of a Disease made up of a *Lienterie*, and *Bulimia*; there is not any thing will abide with him. To throw down victuals, is not to stay his stomack, but to oppress it; to stuff his body, but not to satisfie his hunger. All the Desirables which he calls His, can be said at the best only to take him in their way. He is not their Cistern, but their Conduit; nor so properly does he receive them, as give them passage. And sure it cannot but be a punishment to be continually desiring what can fill us with nothing better than the most windy Dissatisfactions.

* *Fortunam solus mortalium in potestate habuit.* Q. Curtius

ὡς Ἀλεξανδρῶδες ἦν τὸ πάθος Menander.

λυπεῖται Ἀλέξανδρος μὴ μαχόμενος. Max. Tyr. Dyss. 33. p. 322.

|| πίθος τετρημένος apud Greg. Nyss. in orat. pro Placillâ.

λάκκος συντετειμένος. Jer. 2. 13.

Sect. 12. Again, the truth of this strange, but useful Doctrine, [That sin considered in it self should be all Serpent, and no Paradise,] may be inferr'd from that * Sedition, which is in every sinners soul.

* στασιάζει μὲν αὐτῶν ἡ ψυχή· καὶ τὸ μὲν διὰ μοχθηρίαν ἀλγεῖ, ἀπεχόμενόν πινων τὸ ἧδεται· καὶ τὸ μὲν δίκαιον, τὸ δ' ἀκόλαστον ἔλκει. Arist. Eth. l. 9. c. 4. p. 859.

Wherein

Wherein the contrary ſiding betwixt his Appetite, and his Reaſon, cannot chuſe but break forth into open blows. Every ſin implies a Skirmiſh, and every Skirmiſh produceth wounds. There is a law in the members ſo continually warring againſt the law of the mind, that the Carnal man (in S. *Pauls* Deſcription) is even torn almoſt aſunder * by the oppoſite endeavours of fleſh and Spirit. || *He doth not do what he would, but what he hateth, that he doth.* He is ſo miſerably beaten, and almoſt brought into captivity, to the *law of ſin which is in his members*, that he is forc't to cry out, like a raviſh't Virgin, (as if his Will had ſuffer'd a Rape from his filthy Appetite, as if his fleſh had offer'd * violence to his maiden-ſpirit,) *O wretched man that I am! who ſhall deliver me from the body of this Death!* and for this we have the ſuffrage of meerly natural and Heathen men; who ſay expreſly (and I ſuppoſe from their experience) that in the commiſſion of a ſin, although we will, we * would not. The better part is pained, in that the worſe is well-pleas'd: and immediatly after, the very worſer part is ſorry for its injoyment, even || wiſhing, in its diſpleaſure, that it had not been pleas'd. Our volition runs counter to our velleity; the fleſh cannot conquer, but with grief to the ſpirit; and ſure the ſpirit cannot fight, but with ſome puniſhment to the fleſh. And as *Epaminondas* (in *Xenophon*) * won the day indeed, but with the loſs both of his life, and of the *Theban Empire*; ſo though the fleſh moſt commonly doth overcome, yet it always hath the worſt of it. And beſides the preſent pain which it doth ſuffer in the conflict, it's very victory in the end

* Gal. 5. 13.
|| Rom. 7. 15. 19, 23, 24.

* πᾶν ἁμάρτημα μάχην περιέχει. Arrian Epict. l. 2. c. 26. p. 261.

* ὁ ἁμαρτάνων ἃ θέλει ἁμαρτάνειν. id. ibid. *Extemplo quodcunque malum committitur, ipſi diſplicet Authori.* Juvenal. Sat. 13.
|| ἀλλὰ μετὰ μικρόν γε λυπεῖται, ὅτι ἥδη, καὶ οὐκ ἂν ἐβέλετο ἡδέα ταῦτα γενέσθαι αὐτῷ. Ariſt. ibid.

* ἀμφότερα μὲν ὡς γενικηκότες βέβαιον ἐπήσαντο. Xenoph. Ἑλληνικ. lib. 7. pag. 506.

end will becomes its overthrow. This (no doubt) is that * congenial and deadly feud, (so much in the discourse of the *Pythagoreans*) which is not begotten only of Sin, but is also born with it; not its attendant only, but companion. And this very doctrine of our Apostle, [That he who is sold under sin doth not do what he would, but what he would not, and so is opposite to himself, that is to say, his own enemy, arming his flesh against his spirit, || directly warring against his knowledge, and even rebelling against his will, by refusing the good he loves, and doing the evil which he hateth, as S. *Paul* describes him, *Rom.* 7. 14, 15, 19, 23.] I say this Doctrine of our Apostle is so admired by *Arrian* * (who writes as if he had transcribed out of the seventh chapter to the *Romans*,) that he commends it as the best (yea the only) means, whereby a Preacher may hope to make the sinner turn Saint. * For the Sinner will presently forsake himself, and cease to *be* what he hath *been*, when he shall have been convinced, and made to see, that He embraceth his sins, as * *Homers* Eagle did the Dragon, which whilst she hugg'd as her prize, she sadly rued as her punishment.

* λυγρὴ γὰρ συνοπαδὸς ἔρις βλάπτουσαι λέληθε σύμφυτος — Pythag. χρυσ. ἐπ. *sub finem.*

|| πᾶσα ψυχὴ λογικὴ φύσει διαβέβληται πρὸς μάχην. οὐδὲν κωλύεται τὰ μαχόμενα ποιεῖν. Arrian. Epict. l. 2. c. 26.

* ὃ θέλει, οὐ ποιεῖ, καὶ ὃ μὴ θέλει, ποιεῖ. ἂν τοῦτο δείξῃ τις, αὐτὸς ἀφ' αὑτοῦ ἀποχωρήσει. μέχρι δὲ μὴ δεικνύῃς, μὴ θαύμαζε εἰ ἐπιμένει. Id. p. 262.

* οὐθὲν φιλητὸν ἔχοντες, οὐθὲν φιλικὸν πάσχουσι πρὸς ἑαυτοὺς. εἰ δὴ τὸ οὕτως ἔχειν λίαν ἔστιν ἄθλιον, φευκτέον τὴν μοχθηρίαν διατεταμένως, καὶ πειρατέον ἐπιεικῆ εἶναι. Arist. Eth. l. c. 4. p. 859. || Hom. il. 12. pag. 230.

Sect. 13. But because the unprofitableness (yea the misery) of sin, however clear by Scripture, and Reason too, may yet become somewhat more clear by several Instances and Examples, I think it will not be impertinent to adde a little light to it, from the consideration of some particulars.

Sect. 14. And *first* let us behold the man of Pride and

By known experience.

and Ambition, who (like the miserable *Sisyphus*) is ever panting and labouring up a very steep Hill; the usual fruit of whose clambring, is (sooner, or later,) to tumble down again. Upon how many Racks, and with how many Tenters, is his soul distracted and drawn asunder? What with his eager desires; and ambiguous expectations, his trembling fears, his flattering hopes, and his furious jealousies, *cruel to him* * *as the grave*; what with his sweatings for acquisition, and apprehensions of repulse, his wearisome days, and his || more tedious nights; the little truce he hath with misery, (more than useth to intervene betwixt the sentence, and execution of Malefactors;) what with the envy of his inferiours, the detestation of his Rivals, the contempt or displeasure of all above him; if he miscarrieth, he is derided; and if he prospers, he is undon. For, in time, (like *Sejanus*,) he falleth down the very stairs by which he climb'd into his precipice; or else (like *Haman*) he breaks his neck with a contrivance to break his Neighbours. How great a punishment was pride to the young man of *Macedon*, who was so sick of his being no more than mortal? his very manhood could not choose but give him *some* pain and torment, * when nothing could please him below a God-head; a thing which fled away from him, after the very same measure that he pursued it. Where were the pleasures of his life, who would be pleas'd with nothing less, than with Impossibilities? He was, in the letter, and by title, the proud King of *Macedon*, and Monarch of the East; but in the sense and reality, he was the very humble servant, and slave of Sin.

* Cant. 8. 6.

|| πότε ἀταράχωτερον ἐκάθευδε; νῦν, ἢ πρὶν γενέσθαι φίλος τοῦ Καίσαρος; οὐκ οἶδας οἷα πάσχω τάλας, οὐθ' ὕπνος ἐπέρχεταί μοι. Arrian. Epict. l. 3. c. 26. p. 407, 408.

Tolluntur in altum, ut lapsu graviore ruant. ταῦτά ἐστι τὰ ἐπίχειρα τῆς τυραννικῆς φιλίας, *aiebat* Aratus Sicyonius.

* *Spreto mortali habitu, divinum æmulatus est.* Valer. Max. l. 9. c. 5.

2. *Sect.* 15. Next consider we the covetous and worldly man,

man, who (like the lamentable *Tantalus*) is always hungring and thirſting. The unhappy fruit of whoſe Avarice is, to be poſſeſſingly in want, and to famiſh in the midſt of plenty. * *In the fulneſs of his ſufficiency he is in ſtraits*, (as *Zophar* ſpake in another ſenſe,) the very things which the Poets affirm of *Tantalus*, || *Solomon* ſpeaks of the niggard, to whom * *God giveth Riches, but not the power to eat thereof.* The pooreſt man in the world was the infamous *Septimuleius*, who heaped up treaſures to buy deſtruction; and the happieſt day of his life was ſure his laſt; * when to ſave his mony from the enemy, who then purſued it, he (together with himſelf) threw all his money into the Sea. For it was rightly ſaid of *Arrian*, that the very || deſiring what is anothers, (or any thing elſe out of meaſure,) is the loſing of all that, which we can (with any reaſon) account our own, (to wit,) the clearneſs of our Reaſon, and the rectitude of our will. Which are not only the greateſt, but the only true Riches, of which we are or can be Maſters. Every one that hath a tongue, may be Maſter of our Names; and every one that hath an Hand, may be Maſter of our Lives; * the Fire or the Whirl-wind may be Maſter of our Houſes; the *Sabeans* may fall upon us, and be Maſters of our Cattel; and the *Chaldeans*, (rather than we,) may be Maſters of our Servants; only our Knowledge, and our Integrity, are not liable to Plunder: and they alone are the treaſures that make us rich, even becauſe the ſole riches we cannot loſe. All our cravings and deſires of land or mony, or any ſuch ſublunary poſſeſſions as are without us, are ſo many arguments, and effects, of our infirmity, and imperfection. And as he is really the richeſt man, who is moſt of all patient of being poor, ſo he is really in

* Job. 20. 22.

|| *Quærit aquas in aquis, & poma fugacia captat Tantalus.*

* Eccleſ. 6. 2.

* *Omni pecuniâ impoſitâ navibus, in altum proceſſit, ut claſſe perforatâ ſuo arbitrio periret, & hoſtes prædâ carerent.* Valer. Max. l. 9. c. 4.

|| ἂν τι τῶν ἀλλοτρίων θέλεις, τὰ σὰ ἀπώλεσας. Arrian.

* Job 1. 15, 16, 17, 19. Job 2. 3.

greateſt want, who hath the greateſt ambitions and deſires. In how great an exigence muſt that man be,
* Hab. 2. 5, 6. who * *inlargeth his deſire as Hell*, and is as *inſatiable* as *death it ſelf*, meerly to lade himſelf with a maſs of thick clay? Surely he is tormented with greateſt thirſt, not that poſſeſſeth the leaſt quantity of drink, but that deſires to drink the greateſt; or rather, that moſt deſires to drink it. For 'tis but a ſhortneſs of diſcourſe, to meaſure any mans want by what he hath not in his poſſeſſion, or by any other meaſure than the proportion of his deſires. Becauſe what any man wants, he doth as naturally deſire, as ſtones tend downwards; upon which it follows, that what we do not deſire, we cannot want, (for if we did, we ſhould deſire it,) and that They are moſt needy, who (having too much) are moſt deſirous of having more. This is that ſore evil, that vexation, and diſeaſe, which *Solomon* deteſteth in his *Eccleſiaſtes*: as making the greedy-eyed man to eat his own
Eccleſ. 4. 5, 8. c. 5. 13. c. 6. 2. fleſh, and to bereave his ſoul of good, and to keep his riches to his hurt. Can there be a greater torment, than to love a thing paſſionately, and to be in the poſſeſſion of what we love, and yet to be ſequeſtred from its injoyment? beſides; Is not he that || *will* be rich,
|| 1 Tim. 6. 9. οἱ βυλόμενοι πλυτεῖν. condemn'd by his Appetite to the Mine and Quarry? And (not to ſpeak of thoſe fooliſh and hurtful luſts, which drown his ſoul in perdition,) how much drudgery doth he ſuffer to *get* his wealth? what anxiety to *keep* it? what fears to *loſe* it? how many deaths when it
* verſ. 10. is loſt? from ſuch a root of evil, as the * love of mony is ſaid to be, what better fruit can be gather'd, than thorns and briers?

3. *Sect.* 16. Next conſider we the envious malicious man, who (like the wretched *Prometheus*) doth carry a *vultur*

vultur within his Bosom. The woful fruit of whose malice, is not only to be innocent many times where he would *hurt*, but always to hurt where he would be *innocent*. The dart of envy being like that in the *Iliad*,

------ ἀνεγνάμφθη δὲ οἱ ἀχμὴ
Ἀσπίδι ἐν κρατερῇ -------- Hom. Il. 3. p. 58.

it always recoiles into the brest of him that shot it, and mischiefs most at the rebound. So that he (poor soul!) is no mans enemy but his own. * He might grow fat upon another mans leanness, but that another mans prosperity doth so consume him. And what greater punishment can he have, than to be still what he is? who besides his domestick and private evils, is very bitterly afflicted with every other mans goods? and (like the people of *Libya*, whom some call *Psylli*, and affirm to be so venemous, as to infect and poyson their very serpents,) he turns also into poyson within his prospect, and such a poyson, as doth envenom even himself, who is the worst kind of Serpent in all the world. Every other mans laughter becomes his tears. || Anothers sleep or security doth break his rest. He suffers the evil which he does, and all the evil which he does not, or cannot do: which he therefore suffers because he cannot. When * *Lamia* destroy'd so many children of other women, she did but prove what she suffer'd in having none of her own. Her un-

* *Videt intus edentem Vipereas carnes, vitiorum alimenta suorum, Invidiam. Risus abest, nisi quem visi movere dolores; Nec fruitur somno vigilantibus excita curis. intabescitq; videndo Successus hominum, carpitque & carpitur unâ. Suppliciumq; suum est. Vix retinet lachrymas quia nil lachrymabile vidit.* Ovid. Metam. l. 2.

|| *Anxia nocte, Anxia luce gemit, lentâq; miserrima tabe Liquitur ut glacies incerto saucia sole.*

* Φθονοῦσα ταῖς τῶν ἄλλων γυναικῶν ἐτεκνίαις, κελεύει ἐκ τῶν ἀγκαλῶν ἐξαρπάζεσθαι τὰ βρέφη καὶ παραχρῆμα ἀποκτείνει, Diodor. Sic. l. 20. p. 778. *Dolorem cùm inferre vult, patitur; amarâ sollicitudine ne non contingat ultio, anxius.* Val. Max. l. 9. c. 3.

ſpeakable pain of being envious could not otherwiſe be expreſſed than in characters of blood: which did not make her more drunk, than thirſty. And I ſuppoſe the old Heathen did not invent that ſtory, but to bring this vice into diſgrace and hatred. It is indeed ſuch a * rottenneſs of the bones, and ſuch a || ſlaying of the ſilly one, that he who had murther'd a Darling *Clytus* in his anger, did chooſe to ſpare a *Meleager* in his wrath; alledging no other reaſon, than that an envious perſon doth live, his own Tormenter, and Torment too. And (as one of his Allies.)

* Prov. 14. 30.
* Job 5. 2.
Iram quidem tenuit, ſed dixit, Invidos homines nihil aliud quàm ipſorum eſſe tormenta. Q. Curtius. lib. 8. Sect. 13.

4.

Sect. 17. Let us behold the rageful impatient man, whoſe * own wickedneſs doth correct him the moſt that may be. One may eaſily diſcern by the turgeſcency of his veins, by the eruption of his voice, by the trepidation of his joints, by the unquietneſs of his hands, by the curledneſs of his brow, by the crookedneſs of his countenance, by the fluctuation of his whole body, and by all other ſymptomes that are without him, what frightful agonies and tortures there are within. || How many men hath anger miſchief'd, without the help of any weapon, except it ſelf? It hath (in *Seneca*'s obſervation) broke ſome mens veins, made others blind, caſt ſome into feavers, and others into a frenzy. * *Sulla* muſt needs have been tormented with ſuch a vehement convulſion of the fleſh, and incitation of the ſpirit, as (in one fit of anger) made him vomit out his ſoul, exactly mingl'd with bloud, and threatnings. It is not eaſie to determine, whether He or his Fury were laſt alive. What greater vengeance can a man execute upon his worſt and greateſt Enemy, than to provoke him out of his patience into a very great rage? and yet (if any man living)

* Jer. 2. 19.

|| *Quàm multis ira per ſe nocuerit?* Sen. de irâ. l. 2.

* *Ardens indignatione, atque immoderato vocis impetu convulſo pectore, ſpiritum cruore ac minis miſtum evomuit; igitur in dubio eſt, Sullane prior, an iracundia Sullæ ſit extincta.* Val. Max. l. 9. c. 3.

Sect. 18.

Sect. 18. The man of luſt and uncleanneſs is more miſerable than He. For beſides his many troubles which are common to him with others, he is afflicted with a Turpitude which is peculiar to himſelf. Other ſinners indeed do ſeem to have a piece of Hell in them, but this is the Pourtraiture of the whole. For his Fleſh is the [Πειράζων, or] Devil that tempts him; and his ſpirit is the [Κολαζὼν, or] Devil that torments him. The guilt of his conſcience is the worm that dyeth not; and the luſt of his Appetite is the fire that is not quenched. It was the ſaying of an Heathen, (and yet the ſaying never the worſe, but perhaps the more uſeful,) That the greateſt pleaſures and ſenſualities which a carnal man can deſire, * if they *delight* him with their *ſweetneſs*, they alſo *offend* him with their *ſatiety*. And ſure by how much the more their ſeeming ſweetneſs doth delight him, their very real *ſatiety* muſt needs offend him ſo much the rather. The filthy *Ammon* affords us a ſad example, (2 *Sam.* 13.) who was ſo vexed with his paſſion, that he fell ſick for his Siſter; and with what a contrariety both of hot and cold fits, a ſhort ſurvey of the ſtory will make apparent. He was ſick of love (v. 2.) and ſick of loathing (v. 15.) ſick for want of her company (v. 6.) and ſick of her company (v. 17.) He was ſick of his deſire, and very much ſicker of his injoyment, (if yet a ſinner may be ſaid to enjoy his ſufferings.) In a word, (for ſuch a nauſeous ſubject would be buried in ſilence as ſoon as may be,) if with the inward diſſentions, and the inſatiable deſires of ſome unclean perſons, ‖ (who though they ſin till they are weary, are 5.

* κόρον ἔχει καὶ μέλι καὶ τὰ τέρπνα ἀφροδίσια. Pindarus *apud* Dionyſ. Halicarn.

2 Sam. 13. 2. 15.

6. 17.

‖ Barbara, Sigiſmundi *Imperatoris* uxor, *non aliâ cauſâ vivendum aſſeruit, quàm ut voluptati corporis inſerviret, Et laſſatæ viris nondum ſatiata receſſit.* Cuſpinian. in vitâ Segiſm. p. 498.

not

not ſatisfied with ſinning, and therefore weary themſelves to ſin for ever,) if I ſay with theſe noiſom and ugly ſpectacles, we could have the patience, or the courage, to look upon their diſeaſes, and ſearch to the
* Job 20.11. *rottenneſs of their bones too, we ſhould find them laden with all the miſeries, which the *carnal* man eſpecially doth moſt of all dread: (to wit) the worſt kind of war, the worſt kind of Famine, and the worſt kind
‖ Jer. 2. 19. of Peſtilence. So ſeverely are they ‖ reproved by their back-ſlidings.

6. *Sect.* 19. The very followers of *Eudoxus*, the whole buſineſs and devotion of whoſe ſouls is only a ſacrifice to their bodies, and whoſe ſublimeſt meditations do fly no higher, than to [what Rarities ſhall we eat,
* Mat. 6. 25. what generous wines ſhall we drink, and * with what faſhions ſhall we be clothed?] are yet extremely to be pitied even in thoſe very things, which make them the objects of ſome mens envy. For what is the ſenſe and ſignification of all their ſports, and their Paſtimes, their Recreations, and Divertiſements, but that their Time lies upon them as an heavier burthen than they
‖ ζητοῦσιν οἱ μοχθηροὶ μεθ' ὧν συμπεφόρτισαν, ἑαυτοὺς φάγωσιν· ἀναμεμνήσκονται δὲ πολλῶν δυσχερῶν, καθ' ἑαυτοὺς ὄντες, μεθ' ἑτέρων δὲ ὄντες ὑπολανθάνονται. Ariſt. Eth. l. 9. c. 4.
can bear? ‖ Elſe what need would there be to ſeek for ſuccour and ſupport, to the reeling Tavern? the ſwearing Cock-pit? the Theaters of Ambition? and graves of Luſt? O the Anxiety of their ſpirits who are as weary of every day, as the *Jews* were of their Sabbath, meerly for being a day of Reſt, crying out (like the * widdowed ſouls under the Altar, even gaſping as it were with a deſire of conſummation) How long the dayes are? and when will they be paſt? How even ſick muſt they be of eaſe and ſoftneſs, who ſpend the morning in vanity, the noon in feaſting, the afternoon in giving or taking viſits, and all the reſt
* Rev. 6. 10.

of

of their hours in sleep, or surfeit? No man is really more wretched, than he that is weary of his life; and no man is wearier of his life, than he who courts those pleasures which make him * *dead whilst he liveth.* * 1 Tim. 5. 6.

Sect. 20. If we look in the next place upon the Reveller, the follower of high meats, and strong drinks, we shall find his very enjoyments do so afflict him, (|| what with his evening convulsions, and morning vomits,) that were it not a sin against God, as well as a punishment to the man, the Ghostly Father could not prescribe a sharper penance for a surfeit, than by injoyning his confitent another surfeit. It was fitly said of *Solomon*, that *Wine is a mocker*, and *strong drink raging*, *Prov.* 20. 1. For what a jeer did it put upon righteous *Lot*? and what a scoff upon prudent *Noah*? whilst it made him a laughing stock to one of his children, and a shame to the other? Nay, how many hath it us'd as the Devil us'd some in our Saviours time, whilst by Feavers and Dropsies it hast cast some into the Fire, and others into the Water? Me-thinks it should not be pleasant, to be expos'd as the objects, of so much mockery, or so much rage. 7.

|| Δείπνου μὲν οὗτος ἀρχὴν, τελευτὴν δ' οὐκ ἐπίσταται μόνος. Anaxilaus *in* Aurifusore.

Sect. 21. Last of all behold the hardship of the Highway-Thief; with what hungers and colds he lies lurking for his prey, How great a melancholly he suffers, as well from the blackness of the deed he is designing to commit, as from the darkness of the Night with which he would cover his Commission, and from the horror of his Conscience which as it were flies in his very face. With what anxieties he labours, if he *miss* his prey; and with what frights, if he *obtain* it. With what a panting of the heart, and with what a 8.

dizines

dizineſs of the Head, with what ſad reflections of the Memory, and with what pale Imaginations of the Fancy, with what diſmal Apparitions to his Eyes, and with what frightful (though falſe) Alarms to his Ears, the very ſucceſs of all his labour muſt need afflict him; whilſt he takes each Tree for an armed Conſtable, and each noiſe for an Hue and Cry; and is either forbid to ſleep by his waking Fancy, or if it give him ſo much Truce, 'tis only that he may Dream of what will preſently awake him, (*viz.*) of Judges, and Juries, and Jailes, and Gallowſes. I dare appeal to this Sinner (if he ſhall read what I am writing) whether there is not a greater drudgery in his trade of Wickedneſs, than either to Thraſh all day in the Barn, or elſe to dig in the Quarry. The Bread of Careſulneſs indeed is Courſe, but the Bread of Iniquity is Bitter too.

Sect. 22. Thus, as *Abſolons Hair*, which was perhaps his Pride and Pleaſure, was withal both his Halter, and Hang-man too; ſo the Wicked mans Iniquity doth *apprehend him, and he is holden with the* * *Cords of his Sins.* And as the *Ægyptians* were very fitly devour'd with wild Beaſts, by the worſhipping of which they had offended; ſo was it on purpoſe to make them know, that ‖ *wherewithal a man ſinneth, with the ſame alſo ſhall he be puniſhed.* Our ſins muſt needs be our worſt kind of Sufferings, becauſe our Satan is our worſt kind of Enemy; and our Sins are the worſt that he can Wiſh, or Procure us; and becauſe to be permitted to Sin Securely, without a Check or a Diſturbance, is the worſt effect of His Anger, in whoſe ‖ Pleaſure is Life. That God permitted the Devil to do what he pleas'd unto the Body of *Job*, was an Effect of his Kindneſs to *Jobs* Integrity, (whilſt he was pleas'd

2 Sam. 18. 9.
* Prov. 5. 22.
‖ Wiſd. 11. 15, 16.
‖ Pſal. 16. 11.

pleas'd by such a trial to Increase the measure of his Reward;) whereas if God had permitted him to debauch his Soul, it had been a strong Proof of his greatest Wrath. And this is that which gives me the Confidence to say so often, that we * Suffer our Sins whilst we Injoy them; and have a greater share of Misery by longing after the Onyons and the Fleshpots of *Egypt*, than by groaning under the pressure of the Bondage and the Bricks. Which though I seem to my self to have prov'd already, yet because it is a Trnth which (with the Men of this World) is likely to find a very difficult and Cold Reception, I desire to make it clearer by way of answer to an Objection. For

Job. 1. 12. &c. 2, 5. 7.

* εἰ δὲ ἐνταῦθα ὁ αὐτὸς μὲν τῇ κοινότητι τῆς φύσεως ἐνέργειαν καὶ πάθος ἑκάτερον αὐτῶν καταδέχεται, ἔοικε δὲ τὸ ἀδικεῖν καὶ ἀδικεῖσθαι, πολὺ μᾶλλον τῷ ὁρᾷν καὶ ὁρᾷσθαι. Max. Tyr. Diss. 2.

Sect. 23. There are some in the world who do seem in appearance to injoy God's anger, and Congratulate to themselves the utmost malice of their Tempter; and to the rest of their Misery have this degree of addition, that they do not Believe that they are Miserable. They (I suppose) will thus Object. That what they || find to be pleasant by plain Experience, they cannot think to be otherwise by force of Syllogism. That if S. *Paul* himself should ask them [*What fruit they have in those things*, &c.] they would tell him that they reap the Fruit of Pleasure, and Profit, and Reputation. And however they may be brought to grant the Premises of the Preacher, they cannot yet quit their own Conclusion. For if Sin were not Pleasant, there would not be so many Sinners; it is not for nothing that men will run the hazards of some Punishments in this world, as well as a Condemnation in That to come. Besides, [*Sinful pleasures*, and the * *Pleasures of Sin*] are phrases that pass over all the world, and are frequently used in Holy Scripture; which

An Objection.

|| Δηλονοτὴ καὶ τυφλῷ γνῶναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον τὸ μηδὲν ἀσκεῖν ὑγιὲς ἐν τῷ νῦν χρόνῳ. Aristoph in Plutone.

* Heb. 11. 25.

certainly would not be, if there were no ſuch thing as thoſe words ſignifie.

Anſwered.

Sect. 24. To this Objection I anſwer by theſe Degrees. Firſt, that if there were (*abſolutely*) ſome real Pleaſure in the Commiſſion of a Sin, yet *comparatively* at leaſt there can be none; as though a man does

Pſalm 62. 9. weigh ſomething ſimply conſider'd in himſelf, yet in compariſon with his Maker he weighs juſt nothing, but is altogether *lighter than Vanity it ſelf.* So an Idol is ſomething conſider'd meerly in its ſelf, for it is Silver

Pſal. 115. 4. and Gold, even the work of mens Hands, not [*ens*
1 Cor. 8. 4. *rationis*] the Creature only of their Brains. But in compariſon with God, *an Idol is nothing in the world.*

Baſil in Pſal. 14. p. 149. And if a ſinners whole life is but πρόσκαιρος διαγωγὴ (as S. *Baſil* ſpeaks) a *tranſitory abode*; if all his days

Job 14. 1. are but *Few*, and yet *full of Miſery*; how ſhort muſt be the Pleaſure of but a ſingle Sin? how ſhort, when compar'd but with the Scantling of a Life? how nothing, when compar'd with the Eternity of the Puniſhment? There is not one in a thouſand that loves to be tickled, (not but that he doth confeſs it to be a pleaſure, and ſuch a pleaſure as makes him laugh too, but) becauſe the Pleaſure is ſo ſhort, as to be inſtantly overtaken with a very great Pain. And the Denomination is to be taken, not from the leſs, but from the greater. We muſt neither call that pleaſant in relation to a Man, which is peculiar and properly pleaſant only to a Beaſt (whether in a brutal, or humane ſhape:) Nor muſt we call that pleaſant which is but for a moment as ſweet as Honey, and all the year after as bitter as Wormwood. *Solomon*'s ſtrange woman had a *mouth* that was *ſmoother than any Oyl*, but ſhe was far from being pleaſant,

Prov. 5. 3, 4. whoſe *End* was as *ſharp as a two-edged Sword.* We muſt

must not judge of our sins by what they appear whilst they are absent, nor whilst they are (as I may say) but coming towards us, but by what they are when they are tryed. As whether or no a thing is Poyson, we do only Conjecture whilst it is in the Mouth, but the infallible proof is in the Stomach. *Ammon* thought he saw Pleasure, whilst he was but in the Confines of his Dishonesty with *Tamar*, but having had an Experience, he quickly Loath'd both It, and Her. This should therefore be sufficient to deterr us from Sin, that, in case it were pleasant, it is unpleasant too in a much greater Measure; and only like the *Caspian Sea*, which as it yields the sweetest Waters, so it breeds the greatest Serpents. The joy of the wicked is for a moment, but his *Destruction* is *for ever*. *Job.* 20. 5, 7. *Quin. Curtius.* l. 6. p. 154.

Sect. 25. Secondly, as short and as empty as the pleasure of Sin is, 'tis still no better than suppos'd. The delights of Sin, like the Colours of the Rainbow, being so in Appearance, and not in Truth; Esteem'd real by the Clown, but not by the Philosopher; Whose outward Sense though they Deceive, yet can they not possibly Deceive his Judgment. The Sinner cannot say with so great confidence, that there is real Pleasure in Sin, but the unskilful Countrey-man will be as apt perhaps to Swear (upon the same ground of Error) that the Face of the Moon is no bigger than a Peck, nor the Body of the Sun than a Bushel, and that the greatest Star fixt may be put into a Thimble; when yet the Astronomer will easily prove by Demonstration, that the first of the Three is little lesser than all the Earth, and the Second a great deal Bigger. This at least may dispose us to the detection of that Fallacy, wherewith the deceiv'd and deceitful Sense is wont to 2.

impose upon the Reason in other Cases. If many men could endure to think of one thing much, and often, if they would but be at the pains to Meditate, and so distinguish (as they ought) betwixt * Appearances, and Things; they would not hastily conclude those Pleasures to be in Sin, which (to speak more truly) are in the shallowness of their Search only, and in the shortness of their Discourse. The Dog in the Fable did so perfectly mistake the Shadow for the Substance, as to lose the Substance in its pursuit. Just so the sinner doth lose the Body of real Pleasure which is in Vertue, by catching at its Shadow which is in Vice. So much Pleasure I allow to any Sinner, as Riches to him that Dreams of Gold; Who yet awakes so much the Poorer, because he loses a Treasure he never had; his Golden Fancy is at an end, and he is really afflicted that his prosperity was but a Dream. This doth Illustrate the sinners case, who hath but Shadows, and Fancies, and Dreams of Pleasure; and though his Dreams are so strong as to Deceive him for a time, yet he cannot but find they have Deceiv'd him. And (like *Æneas* embracing the Apparition of *Anchises*,) proves by a real disappointment, that his Injoyment was but a Fiction. Now that some may the better understand this Truth, and that others may the sooner be perswaded to Believe it, I will first of all prove that *thus* it may be, and afterwards shew that *thus* it is. To such as think it impossible to be Deceiv'd, in that which is the Object of common Sense, it is needful to prove that *thus* it may be; and this will easily be don, meerly by putting them in mind, that [we see not many things, which are; and many things, which are not, we seem to see.] We cannot see a *Mushroom* growing, though it grows never so fast, and

* τὰς μὲν οὖν ὁμολογουμένως αἰσχρὰς, δῆλον ὡς οὐ φατέον ἡδονὰς εἶναι, πλὴν τοῖς διεφθαρμένοις. Arist. Eth. l. 1. c. 5.

and though we watch it never ſo narrowly, and yet we find by Experience the Weed is Grown. We cannot perceive the ſhadow moving upon a Dial, but yet we find it is advanc'd whilſt we are gazing. Which argues want and imperfection, not in the Object, but in the Eye. And ſo that the man who hath a Callous Incraſſate Spirit, doth diſcern neither the puniſhment which is in Vice, nor yet that pleaſure which is in Vertue, doth only argue that Fleſhlineſs of his Mind, through which he cannot ſee the things that muſt be *Spiritually diſcern'd*. *Pharaoh* did not diſcern, that all his ſubſequent Sins were the Puniſhments of thoſe that went before Them, when yet we find them to have been ſuch, by comparing Gods proceedings towards Him, with his proceedings towards *Iſrael*. It was *Iſrael's* Judgment to fall into *Pharaoh's* hands, and *Pharaoh's* Judgment to fall out of God's. As He loaded their Shoulders, ſo God hardned his Heart. As it was the greateſt expreſſion of his Cruelty, to let poor *Iſrael* fall from one hardſhip to another, ſo was it the greateſt expreſſion of Gods vindicative Juſtice, (by ten ſeveral Degrees or Steps,) to let *Pharaoh* fall from one Wickedneſs to another, and to exclude him from the means of ever coming into his Righteouſneſs. Nor may we think that *Pharaoh* was too hard for God, or that He afflicted *Iſrael*, more than God afflicted Him, becauſe that they lay in Thraldom, whilſt he ſate upon the Throne; it being much a greater miſery (in the unerring Judgment of God himſelf) to do one Injury, than to ſuffer Thouſands. It was worſe for *Pharaoh* to be bound in the * *Bond of his Iniquity*, than for *Iſrael* to be *holden in* ‖ *Cords of Affliction*. Nor is it any prejudice to this Truth, that *Pharaoh* himſelf did not Believe it. Thus, as many things

1 Cor. 2. 14.

Pſal. 69. 28.

* Acts 8. 23.
Prov. 5. 22.
‖ Job 36. 8.

things are in themſelves very diſcernable, which yet (by reaſon of our frailty) we are not able to diſcern; ſo many times, on the contrary, we take the deception of the Senſe for the reality of the Object. Our Fancy, or our Spleen, or the Indiſpoſition of our Organs, preſent us with Sounds, and Apparitions, which yet we do not in reality either See, or Hear. We ſeem to ſee a Plurality of Sun, and Moon, when it is only a *Parélius*, and a *Paraſeléne*. How many lying Comets, have been taken, by the vulgar, for real Stars? * How many men, having a blow upon the Eye, have thought their Eye hath ſparkled Fire? How many men, in ſwinging round too often, have ſeem'd to ſee the very Room to run as round as themſelves? How apt have *ſome* been to think, they ſee the Heavens move *Weſtward*, by ſeeing nothing but Clouds haſtily driven towards the *Eaſt*? How many *Hypocondriacks* in the world have thought themſelves to be Princes, and hugg'd their *Chimæra* with greater delight and ſatisfaction, than they could probably have had by really ſitting upon a Throne? How many ſick Palates have taſted Sweet things Bitter? And how many ſick Souls have taſted Bitter things * Sweet? I may ſay of Sins, as of Sauſes, whoſe pleaſantneſs lies not in themſelves, but in the Palates which they affect. And which alone gives the reaſon, why ſome love Sweet-meats, and cannot endure to taſte of Vinegar, or Salt; whilſt others abhorring, or deſpiſing Sweet-meats, are delighted only with Pickles. So though many taſte Sin, and ſay 'tis pleaſant, yet many others cannot abide it, and are much more vexed with the * pleaſures of *Egypt*, than with the afflictions of *Iſrael*. *Demas* indeed was altogether for Sweet-meats, and therefore embraced this preſent World; but S. *Paul* was

* ὅμοιον πάσχουσι τοῖς οἰομένοις τὰ ἄστρα μὴ θεῖν, ὅτι αὐτοῖς ἡ αἴσθησις ἑστάναι αὐτὰ λέγει. Plotin. Enn. 2. l. 9. πρὸς τοὺς γνωστικούς.

* Iſa. 5. 20.

* Heb. 11. 25, 26.

was for Pickles, he delighted in that which was Sharp, and Brackish; for we have it upon his word, that *he took* * *pleasure in Persecution.* He did not only make a shift with such Sowre Diet, but he did choose and and prefer it before the Lusciousness of Sin. He prov'd that his Master did not command Impossibilities, when he said [* *Rejoyce, and leap for joy*;] For his Infirmities, and Reproaches, his Necessities, and Distresses, were not only Supportable, but Pleasant to him. (2 *Cor.* 12. 10.) This shews that the pleasantness which is suppos'd to be in Sin, is not really there, but in the vitiated Palate of him that Tast's it; nor is it otherwise there, than in similitude, and appearance; nor even so, any longer, than whilst the Palate remains Vitiated. Now that which makes so many men to swallow down the fallacy of Sin's being Pleasant, is the Confounding some things which ought in reason to be Distinguish't; and the making a transition from one Conjugate to another. Indeed there is pleasure in many Actions which of themselves are wholly Innocent, but none at all in the Sin (καθ' αὑτὸ, *& reduplicativè*,) in as much as it is Sin. When a man is very hungry, there is great pleasure in Eating, which is the Innocent action; but not in Intemperance, which is the Sin. For 'tis not so painful to be Hungry, but 'tis as painful to be Cloy'd too. A vitious Appetite is discontented, as well full, as fasting. When a man is very weary, it is a great pleasure to Rest; but (I am sure to some persons) there is nothing more tedious, than to be Idle. When a man is Thirsty, it is a pleasure to Drink; but yet Satiety, and Surfet, are very Torments. All those Images of pleasure which men do sinfully pursue, are to be had, in the life, when they are honestly come by. Delicious

* 2 Cor. 12. 10.

* χαίρετε & ἀγαλλιᾶσθε. Mat. 5. 12.

fare,

ſare, and fine Linnen, can yield no more to guilty *Dives*, than the bare Picture of Contentment; in reſpect of what ariſeth to any poor *Lazar*, from a Conſcience *purg'd from dead Works*. And although *Solomon* tells us, that *ſtoln waters are ſweet*, it doth not follow, that they are pleaſant. Sweet, and Pleaſant, are not ſimply terms convertible; for a thing may be ſweet, and fulſom too. Hony is ſweet in it ſelf, and ſo it is concluded by men of all Judgments; but its pleaſantneſs conſiſts in a particular relation to this or that Palate; nor is it pleaſant to them that loath it, (perhaps) for for that very reaſon, that it is Sweet. So bitter and painful, are not [ἰσοδυναμοῦντα] two words for one thing. For Wormwood it ſelf is not ſo bitter, but to ſome (I am ſure) it is as pleaſant. And we know our bleſſed Saviour did even thirſt after his Sufferings, he deſir'd even with longing to drink *the Cup* of Aſtoniſhment, in as much as 'twas in order to our Injoyment. I ſuppoſe it doth appear, by what hath hitherto been ſpoken, that thoſe Reſemblances of Pleaſure, which Sinners ſuppoſe to be in Sin, are verily and indeed in their Suppoſal: and their ſuppoſal being falſe, infers their pleaſure to be ſo too. Even ſome kinds of ſinners hate ſome kinds of ſin; which could not be, if ſin were pleaſant preciſely conſider'd in it ſelf; becauſe no kind of pleaſure can be poſſibly the object of a wicked mans Hatred. From whence it follows, that all the Being of ſuch pleaſure is [ἐν τῷ πρός τι] in nothing elſe but a relation, to him, and him only that ſo accounts it. And

Prov. 9. 17.

Mat. 22. 15.

Sect. 26. Thirdly, whereas it is ſaid in the Objection, that [*ſinful pleaſures*, or the *pleaſures of ſin*] are phraſes that paſs over all the world, and are frequently uſed

uſed in holy Scripture; To that I anſwer, that there is nothing more common, as well amongſt Divine, as Humane Writers, than to give the Names of things to their Appearances. And to expreſs things ſo, (not only as they are, but) as they are commonly accounted: one example of which will ſerve for all. For the very ſame Apoſtle, in the very ſame place, ſaith, *an Idol is nothing*, and that there is but *one* God; and yet he ſaith too, that there be Gods *many*, and Lords *many*; that is to ſay (as he there explains it,) there are thoſe that *are called Gods*. Thus the Impoſtors in the old Teſtament are every where call'd by the name of Prophets; but it is only [κατὰ φάσιν] becauſe they did affect to be ſo accounted. So in ſin there are thoſe that are called Pleaſures; Pleaſures there are that are ſo accounted; and ſo S. *Peter* hath explained it in his *ſecond Epiſtle* and *ſecond Chapter*, where ſpeaking of Senſual and Carnal men, he ſays, they ſhall *receive the reward of unrighteouſneſs*, as *they that count it pleaſure to riot in the day time*. It was not pleaſure, according to its inward Intrinſick value, but only according to their * Account. And this is the reaſon that wiſe men hate it, becauſe it is but a painted diſſembling pleaſure. As an *Ape* is ſaid to be the ugliar for being like a man, and a *Mear-maid* the ugliar for being like a woman, ſo Sin is the ugliar for ſeeming pleaſant, and its Pleaſure the ugliar for ſeeming handſom, and its Handſomneſs the ugliar for only ſeeming. In this it deſerves our double Hatred; one, becauſe its face is Ugly; and another, becauſe it wears a Vizard; once, we muſt hate it for being Filthy; and again, becauſe it mocks us.

Zach. 11. 17. Job. 13. 4. 1 Cor. 8. 4, 5, 6.

* 2 Pet. 2. 13. ἡδονὴν ἡγούμενοι.

Sect. 27. By theſe three Degrees, I ſuppoſe, the natural mans Objection may be well enough anſwer'd. The Application.

And we may ſeaſonably conſider, what kind of Profit is to be reap'd in the Inſtitution of our lives, from the Reflections we are to make on what hath hitherto been ſpoken.

1. *Sect.* 28. And firſt let us conſider, that if our ſins are ſo *Unfruitful* in the very *Act of Commiſſion*, as that we really ſuffer, and but fictitiouſly enjoy them, we have reaſon to hate Sin for Sin's ſake only, though it were not attended with Death and Hell. If we compare 2 *Sam.* 12. 10, 11. with *Pſal.* 51. we ſhall find that *David* reckon'd his ſins, as the *firſt*, and *ſecond*, and *third* greateſt puniſhment in all the world. He did not *firſt* pray, that his Houſe might be deliver'd from the fury of the Sword, or, that his Wives might not be violated before his Face, or that his Children might not Rebel againſt him; he paſt by theſe, as meerly temporal, and trivial Puniſhments; and (as the Tongue is ever tending to that which is the moſt painful and aking Tooth,) he cried out upon *his Sins*, *his Sins*, *his Sins*, (three times in a breath, *Pſal.* 51. 1, 2.) as ſo many Devils that had haunted him, and would not ſuffer him to reſt. Let us pray therefore, with *David*, not ſo much to be deliver'd from thoſe temporal Judgments, which God may denounce by any *Nathan*, as from the filthineſs of Sin, of which thoſe Judgments are but a reaſonable Effect. Whatever our Puniſhments may be for Sin, let all our out-cry be on our Sins. [O Lord, *according to thy mercy, do away our offences, waſh us throughly from our Sins, and cleanſe us from our Iniquities. Give us not up to our vile affections, let us not ſuffer the hainous things that we have don, do not correct us with our own wickedneſs, and however it ſhall pleaſe thee to puniſh for our Sins, O let not ſin become our puniſhment.*]

punishment.] Such should be our desires, not so much to be deliver'd from all the other Plagues of *Pharaoh*, as from (that which was sadder than all the Ten,) The hardness of his Heart. There is nothing so troublesom to an *ERMYN*, as to be foul; 'twill rather dy, than be sullied. And if we have any thing of the *ERMYN* in us, we shall choose to suffer any thing, rather than Sin. For as a Leaprosie is the fouleſt of all Diseases, so sin is the fouleſt of all the Leprosies in the world. 'Tis so infectious a Leaprosie, that it polluted the Body of Nature, from the meaneſt vegetable that grew upon the Earth, to the very Angels that dwelt in Heaven. Under the *bondage* of this *Corruption*, *the whole Creation* even *groaneth, and* (as it were) *travelleth in pain.* 'Tis so inveterate a Leaprosie that it hath run in a blood (it is now) almoſt six thousand years. For as a great piece of Ordnance does do as real execution at a very great distance, as an ordinary Pistol doth neer at hand; so the Leaprosie of sin in *Adam's* loins, hath every whit as foul an Influence upon Us who are the lateſt of his Posterity, as upon *Cain* and *Abel*, the immediate fruit of his Body. It is so filthy a Leaprosie, that it makes *our very Righteousnesses as filthy Rags*; and if our Righteousnesses are such, what then is our Unrighteousnes? There is nothing Concrete that is filthy enough for a Comparison; for 'tis the worſt kind of Filthineſs, and that also in the Abstract. *Lastly*, it is a Leprosie so very difficult to be cur'd, that neither *Sope*, nor *Nitre* can cleanse us of it. It sticks as fast where it catches, as the inseparable Accidents of a Blackymoor, or a Brick. It is so Riveted, and Ingrain'd, with the Crasis, and Complexion, both of Body, and Soul. It is not *Abana*, nor *Pharpar*, nor the River *Jordan*, nor yet

Rom. 8. 21, 22.

Isa. 64. 6.

Jer. 2. 22.

2 King. 5. 12. John 5.

yet the Pool of *Betheſda*, no nor thoſe waters of *Marah* which ariſe from our Hearts, and guſh out at our Eyes, that can waſh us from the filthineſs of this Diſeaſe. If our Tears do not ariſe from a Love of Him whom we have griev'd, and from an Hatred of our ſelves for having griev'd Him, we may (like the *Phariſees* and *Simon Magus*) become the fouler for being Waſh't. Nothing can cleanſe us from this Leproſie, except the Bloud of our *Phyſician*. No Phyſician can do it neither, but He that hath Health at his Diſpoſal, even the Biſhop, and the Sacrifice of all our Souls, at once our Shepherd to conduct, and our Lamb to Expiate. Our Tears muſt waſh us *for* the filthineſs of our ſins, but his bleeding Innocence muſt waſh us *from* them. And if our ſins do pollute us with ſuch a Leproſie, for the Cure of which the only Phyſick is the Phyſician, ſhould we not hate them as well for being filthy in the Act, as for being ſhameful in the Conſequence, and deſtructive in the End? Are we commonly ſo Nice, as not eaſily to ſuffer a little ſpot in our Garment, a little muſtineſs in our Veſſel, a little duſt in our Chamber? and ſhall we be ſuch foul Slovens as to ſuffer uncleanneſs in our Hearts, the very inmoſt and chiefeſt Room of this *earthly Tabernacle* we carry about us? Is not that Soul very uncleanly, that waſhes her Hands as white as Innocence, whilſt her nobleſt part of all is black as Hell? If our ſtomacks are ſo delicate, and our conceits ſo Sqeamiſh, that it makes us ſick, only to look upon an Ulcer, which diſcovers it ſelf in any other mans Body; how much ſicker ſhould we be, if we would look as impartially upon our Souls, which (in the phraſe of the Prophet *Eſay*) *are full of wounds and bruiſes, and putrifying ſores*? The carnal minded (I confeſs) are not

Iſa. 1. 6.

* offen-

* offended with that Stentch, which doth arise from the Ordures in which they wallow; and the reason is, because those Ordures are their own. But this I must say to all the world, that if we have not an aversion to the Mire of Sin (in the very *Act* of its *Commission*) it is not because sin is not filthy, but only because our selves are Swine. And

* *Leures Ordures ne sont pas sales*, in proverbium abiit apud Gallos.

Sect. 29. This doth prompt us to a *Second Consideration*, that if our Senses are such deceitful, and such deceivable things, as to take all that glisters in stead of Gold, we have reason to suspect and disclaim their Judgment. Whatsoever they bring us in, either as profitable or pleasant, we must try by the Touchstone of sound Discourse, before we suffer it to pass as * Currant. Shall the Swine say to the *Ermyn*, I am happier than thou? and urge Experience for its proof? and conclude the Mire to be sweet, because it self is delighted to tumble in it? or shall the Spider and the Toad pretend not to be poyson, because of some things that eat them, and yet fare well? or is Carrion the cleaner, for being desired by Dogs and Crows? No sure. The Beam in our Eye is not the less, because our Eye doth not see it. Nor is our own Breath the less offensive, because our selves do not smell it. Nor are our Sins the less our punishments, because in a state of carnality we think them pleasant. We do not find our lips foul, after our rotten and putrid Talk, but yet God know's we are defiled. Nor are the *Pharisees* the less, but the greater Sinners, for their believing that they are Saints. As many things receive their greatness (not from any thing in themselves, but) from the littleness of the things that do behold them, and with which they are compar'd, so sin

2.

* ἰκτὶν τῶν μὲν ἀγαθῶν ἡ δίκη, τῶν δ' μοχθηρῶν ἡ ἀπάτη· καὶ δόκιμον μὲν ἡ δίκη, κίβδηλον δὲ ἡ ἀπάτη. Max. Tyr. Differ. 2.

Matt. 7. 3.

Jer. 2. 35.

ſin ſeems pleaſant to them only that are miſerable. If
Dan. 5. 21. *Nebuchadnezzar* delights to eat graſs, it is becauſe he is transform'd into a Beaſt. For being reform'd into a rational creature, he alſo find's a Reformation of all his Appetites, and Deſires. To convince our ſelves the better of the Couſenages of ſin, which preſent's us only with fugitive and lying pleaſures, let us ask our ſelves, as S. *Paul* did his *Romans*, τίνα τότε καρπόν; what fruit had we Then in thoſe things, even Then when we committed them? Have we not been really ſick of Surfeit, in our very Sacrifices to Health? hath our envy made us rich? Or hath not our Avarice made us poor? Hath our Gluttony increaſt our vigour? Or hath not our Intemperance rather decai'd it? In the greateſt Merriments we can remember, hath not our Laughter provok't our * Tears? Can we ſay we have been ſo happy, as to have been always the world's Favourites? Or are we not rather to be pitied, though there were no Hell? If our caſe ſtand's thus, (as I am confident it does,) that we cannot ſo much as think on our vile Commiſſions, but with a very ſad Remembrance, let that eloquent Remembrance become our Preacher; and let us fall down as *Proſelytes* to our *Experience*. Even children and * fools will be afraid of *That fire*, wherein they once have been *burnt*. Let us therefore beſpeak our next Temptation, juſt as the Orator did his Strumpet, [*non ememus tanti pœnitere*] we will not buy our Repentance at ſuch a Rate. If the Devil ſell's us Miſery at ſo very high a Market, and puts ſuch Exciſe on our Unhappineſs, that we cannot purchaſe a Damnation but with the Mortgage of a Soul, by way of Earneſt or Security, and at laſt with the ſale it ſelf; methinks that we who have *experience* of his *falſe* and *foul wares*, ſhould make

* Δακρύσειν γελάσασα apud *Homerum a Philone citatum* περὶ ἀποτυχίας. p. 322.

παθὼν δέ τε νήπιος ἔγνω. Heſiod.

* *Cane ſcottata d'acqua calda, ha pauvra della fredda.*

make an holy Conſpiracy, even to *bankrupt* and ruin his *Trade* of Sin. If he needs will be *Trafficking*, let him turn wholly a *Turkiſh Merchant*, or make all his Adventures to the Silly *Indies*; for ſhame let him not boaſt, that his beſt *Cuſtomers* are in *Chriſtendom*. Let him not cheat us (as *Tradeſmen* uſe) by ſhewing us only the beſt end of the *Cloth*, but let us Examin the whole *Piece*. Let him not catch us like witleſs *Fiſhes*, by angling for our *Souls* with *Baits* of *Pleaſure* and *Senſuality*, but let *us* (who have *Reaſon*) always remember there is a *Hook* too. Let us not meditate on *wickedneſs*, as it ſeems in the *Mouth*, as ſweet as *honey*; but as it *is*, in the * *Bowels*, the Gall of *Aſps*. And

*Job 20. 12, 14.

Sect. 30. This doth lead us on, unto a *third Conſideration*, that if *ſin* doth bring with it no greater *Dowry*, (no not *then* when it pretends to be moſt of all *gainful*) men ought in reaſon to be *humbled* in the conſideration of that which makes them *proud*, even their proſperous *Impiety*. I ſay, they ſhould be *humbled*, that they have made ſo ill a Match, and taken a *Serpent* into their *Boſoms*, which (like that in the Fable) the more they *cheriſh*, by ſo much the abler it is to *ſting* them. Alas! if Mirth were to be meaſur'd by the loudneſs of a man's Laughter, he would be the Merrieſt man, that is the moſt Tickliſh in all the world. No, That man is the moſt miſerable, whoſe Happineſs is deriv'd but from the Spleen, and Midriff. He that *ſins*, and *ſins* on, and concludes himſelf *ſafe* becauſe he is carnally *ſecure*, is in as lamentable a Pickle, as the *Pſalmiſt* was able to Wiſh his Enemies; for he made it the *Top* of his precedent Imprecations, that his Enemies *might fall from one wickedneſs to another*. He had wiſh't before, that *their Eyes might be blinded*, 3.

Pſal. 69. 26.

blinded, and that they might ever bow down their backs; that their Habitation might be void, and that there might *be no man to dwell in their Tents.* But then by way of *aſcending* to the higheſt *Round* of all the *Climax*, *Let them fall* (ſaith he) *from one wickedneſs to another*, or, (as in the new Tranſlation,) *add thou Iniquity to their Iniquity, and let them not come into thy Righteouſneſs.* He might have ſaid, Let them fall, from *health* to *ſickneſs*, and from *ſickneſs* to the *grave*; or, Let them fall, from *Riches* to *Poverty*, and from *Poverty* to *perfect want*; or, Let them fall, from *glory* to *obſcurity*, and from *obſcurity* to *diſgrace*. But theſe he paſſed by as ſo many [Ψυχεὰ, or] cold expreſſions. And made it the laſt link of his whole chain or *Hirmos* of Imprecations, [*Let them fall from one wickedneſs to another, and not come into thy Righteouſneſs.*] And therefore it is only by a vulgar *Catachréſis*, that any Sinner is affirm'd to be proſperouſly Impious. It being as much as to ſay, he is proſperouſly miſerable, or ſucceſsfully afflicted. For to fall into Sin is the greateſt * adverſity and affliction that can befal us. And 'tis a ſhame that ſome Chriſtians ſhould apprehend this leſs than many Heathens; it having been ſaid by ſome of them, (and the *Pſalmiſt* himſelf could have ſaid no more,) that any man, if he is wicked, is in perfect * *Adverſity, although he proſper's*; and ought to be publickly lamented with the Solemnity of Mourning, rather when he grows wicked, than when he dies. 'Tis true indeed, to ſome men the very heavineſs of ſin doth make it ſeem light; (Like *Milo* with his *Bull* which he carried from a *Calf*,) they are ſo accuſtomed to the *Burden*, that they do not feel it. But when *Chriſt had*

* *Il poter, e il voler far male, è gran miſeria.*

* ἄνθρωπος δυσυχὴς ὅτιν ἀπολωλεκὼς τὸ ἄγνωμον, τὸ πιστὸν, τῦτον σωελθόντας θρλωτῖν, εἰς ὅσα κακὰ ἐλήλυθεν, ἢ μὰ Δία τὸν ἀποθανόντα. Arrian. lib. 4. c. 5.

* ἀνὴρ πονηρὸς δυσυχεῖ καὶν εὐτυχεῖ. Moſchion.

had laid upon him the Iniquity of us all, 'twas ſuch a *load* as *preſt him down to the loweſt pit, to the place of darkneſs, and the deep.* He even *groaned* and *ſunk down* under the *preſſure* of our *Sins.* And ſhall we Believe our ſelves Happy, when we make our ſelves Mirth with thoſe very Sins, which drew from Him that *ſweat*, that *bloud*, thoſe *ſighs*, thoſe *tears*? Shall we (according to the cuſtom and courſe of this world) even *laugh* at *that*, which made him *cry*? Shall we ſport with *irreligion*, and drole away our *immortality*, and reckon *That* as an *injoyment*, which made a *Saviour* not to *cry* only, but to cry with * *ſtrength* too, (as if with his *cry* he would *burſt aſunder*,) *my God, my God, why haſt thou forſaken me*? No, rather

Iſa. 53. 6.

* κραυγὴ ἰσχυρᾷ. Heb. 5. 7.

Sect. 31. Let us deſcend unto a *fourth Conſideration*, that if *ſin* is ſuch a *filthy*, and (which is more) ſuch a *painful* thing, (to them whoſe Senſes are not benumb'd, and ſo *paſt feeling*,) it ſhould be matter of much comfort to them that *ſuffer*, meerly becauſe they will *not ſin.* He that loſeth his Eſtate, by holding faſt his Integrity, ſhould remember how much he ſaves, by parting only with a Little. As when Mariners in a Tempeſt do keep their Veſſel and their Lives from being Shipwrack't, by caſting their Fraught into the Sea, they much applaud their good Fortune; and know not how to be ſorry that they fare no better, they are ſo glad that 'tis no worſe. The farther any man is baniſh't, becauſe he will not violate a tender Conſcience, the neerer he draws to a * *better Countrey*, that is, *an Heavenly.* He that is thrown into a Dungeon for refuſing to be a Principal, or an Acceſſary in *ill*, may very well ſmile on his little *thraldom*, becauſe of the greatneſs of his *eſcape.* If a man hath a Project to

4.

Job 2. 3. *Fear not, my Son, if we are made poor; for thou haſt much wealth if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.* Tob. 4. 21.

* Heb. 11. 16.

keep his Fortune, and the Devil another to get his Soul, it is not *he*, but the *Devil*, that is *defeated*, in caſe he let go his *Fortune*, to hold his *Soul* ſo much the faſter. Let others therefore ſuffer their ſad Injoyments, (the *pleaſures of ſin for a ſeaſon*,) whilſt We (with *Moſes*) do rather chooſe to *injoy our ſufferings with the people of God.* For if *ſins* were not worſe than all other *ſufferings*, ſure *Chriſt* had not *ſuffer'd* to * *ſave us from them.* And how much ſoever ſome mad men do love their *ſins*, and as loath as they are to part with them, and as angry as they are with their *Reprovers*, (who endeavour to deprive them of thoſe *Diſeaſes*) our bleſſed Saviour thought he did them a Signal *Favour*, when he came to *redeem them from* * *all Iniquity.* What a refreſhment therefore ſhould it be unto as many as dare *ſuffer*, becauſe they dare not and will not *ſin*, that of two great evils (whereof the one, or the other is unavoidable,) they have the grace and the diſcretion to chooſe the leaſt? as, rather to be baniſh't from *wife* and *children*, than from the *preſence* and *favour* of *God Almighty.* Rather to be troubled with *fightings without*, than to loſe their *peace within.* Rather to be *caſt* into *Bonds* and *Priſon*, than to carry their *Bonds* and their *Priſon* about them. Which needs they muſt who are *ſold under ſin.* The great King *David* was only *mortgag'd*, and ſeem'd to be but in danger of being *ſold*, and yet he was a *Priſoner* upon his *Throne.* And however he had the liberty to go whither he pleas'd, yet, in the bitterneſs of his *ſoul*, he made complaint of his *confinement*; that he *ſtuck faſt in the deep Mire* [of his ſins] *where no Ground was*, and *was ſo faſt impriſon'd that he could not get forth*; ſo far did his *miſdeeds prevail againſt him.* But

Heb. 11. 24, 25.

* Mat. 1. 21.

* Tit. 2. 14.

Rom. 7. 14.

Pſal. 69. 2, & 142. 7.

Pſal. 65. 31.

5. *Sect.* 32. It is time that we advance unto a *fifth Conſidera-*

ſideration, that if the Devil is ſo hard, ſo unjuſt a *Task-maſter*, and employ's us in ſuch drudgery as hath been ſhew'd, our extremely Ill uſage ſhould help to make us change *Maſters*. The very hardſhips of ſin ſhould make us weary of being Sinners. If ſome of thoſe ſlaves that love to be * *bored through the Ear*, and cannot *endure the ſtate of liberty*, did but ſeriouſly conſider their Entertainment, ſure a little meditation would make them Wiſer. Let us obſerve how it far'd with the looſe * *Prodigal in the Goſpel*, who followed the ſwinge of his *giddy youth*, and knew no obedience but to his *Appetite*, and his *Will*; what (I pray) was the *fruit* of all his riotous living, but firſt to *feed ſwine*, and then to *feed with them*? the beſt of his Cheer was but the *Husks* of the *Field*, and his delicateſt Sauce was but the *Sweat* of his *Forehead*. Nor was this the worſt on't; for the Courſeneſs of his Fare was not ſo irk-ſome, as the Scarcity. And whil'ſt his Father's hired ſervants had *Bread* to ſpare, he only browzed upon *Husks*, and yet was periſh't almoſt with *hunger*. Inſomuch that at laſt, the very unpleaſantneſs of his Debauch began to make him a Convert; the very hardſhip of his *ſin* did partly diſcipline him into a *Saint*. And comparing the torments of a vitious Liberty with the pleaſant tranquillity of a virtuous reſtraint, he choſe rather, in obedience, to labour once more at his Father's *Plough*, than to dwell any longer in his courſe of *Looſeneſs*. Now let us open this Parable of our *Saviour*, and we ſhall find, in the Application, it contain's the very caſe which we have in hand. For the *Prodigal Son* is the *wilful Sinner*; His *going from his Fathers houſe into a far Countrey*, is the forſaking of God's *path* and a rambling in the *way* which leadeth to *perdition*. His waſting of the *ſubſtance* which had been given him by his

* Exo. 21. 6.

* Luke 15.

Verſe 15.

Verſe 17.

Verſe 18.

1.

2.

3.

Father, is the ſquandring away of that *grace* where-
4. with God had *bleſt* him. His feeding of *ſwine*, is the
5. fulfilling of his *Appetite*. His feeding upon ſwines
meat (the *husks of the field*) notes the *drineſs and*
6. *hardſhip* which the *ſinner* find's in his *Injoyments*. His periſhing with *hunger*, (notwithſtanding thoſe *Husks*,) ſhews the *hydropick property* of a *ſinful Appetite*. (The proud mans Honour doth but make him the more *Ambitious*, the rich mans Treaſure doth but make him the more *Sollicitous*, the intemperate mans Exceſs doth but make him the more *Thirſty*,) laſtly, the melancholick reflections which brought this *Prodigal* to his *father*, notes the *conſciences regret* which inclines the ſinner to *repent*, and the *manuduction* of that *repentance* which *return's* him to his God.

And now that my *Reader* (if he pleaſe) may divert and recreate his wearied eyes, before he goes forward to the ſecond Partition of my Diſcourſe, (which I may call the middle *Region* of the body of *ſin*,) I will haſten out of the *firſt* by the very ſame *Door* at which I *entred*. For

Sect. 33. Since I have endeavour'd to make appear, not only that the puniſhment of Sin is as great and early as the Pleaſure of it, but that the Pleaſure it ſelf is a kind of Puniſhment, (becauſe our *Pleaſures* muſt needs offend us, ſo far forth as they are *falſe*, and even our realleſt *Injoyments*, ſo far forth as they are *fugitive*;) ſince the Pleaſures of Sin to a ſinner's *Soul* are like running waters to a Channel, (which whilſt it poſſeſſeth, it loſeth too,) whoſe very *Injoyment* doth make us ſenſible of a *want*, (for whilſt we *injoy* their preſence, we *want* their permanence, and perpetuity,) and ſince the greater a *pleaſure* is, by ſo much the greater muſt

muſt be its *loſs*, (upon which it follow's, that the *pleaſures* of ſin are *leſſen'd* by the very circumſtance of their *greatneſs*;) methinks that very little Rhetorick ſhould be ſufficient to diſſwade us, from ſuch a very *unfruitful* and *unprofitable Acquiſt*. But 'twere well for the *ſinner*, if that were all; 'twere happy for him if *unfruitfulneſs* were all the *fruit* of *thoſe things*. He doth not ſpeed half ſo well, as to have but his labour for his pains. S. *Paul* might have inquir'd, not only *what fruits have ye?* but what *puniſhments have ye not?* for beſides thoſe *puniſhments*, which (as I have ſhew'd) *keep pace* with Sin, there is a *puniſhment* which always *dogg's* it. Sin is ſuch an *unnatural unuſual Panther*, as beſides its deadly *clawes*, hath a *ſtinking Breath* too. It doth not ſtab our *perſons* only, but breath's a *cloud* upon our *Names*; not only wound's our *ſouls*, but our *reputations*. As it is really a *terrible*, ſo it is alſo a *ſhameful* object. And to make that appear, muſt in order be the buſineſs of

The Second Doctrinal Propoſition.

That *Sin* in its *firſt and immediate conſequence*, inſtead of yielding us a *Revenue* which might be anſwerable to a *painful*, and (perhaps) a *chargeable Purchaſe*, *brings us in* nothing but *ſhame* and *Confuſion of face*. What fruit of thoſe things, ἐφ' οἷς νῦν ἐπαισχύνεσθε; *of which ye are now aſhamed?*

CHAP.

CHAP. II.

Of the Shamefulneſs of Sin in its immediate Conſequence.

Sect. 1. THat there is naturally a ſecret and noble lovelineſs in Virtue, (and by conſequence a ſhameful ignominious turpitude in Vice,) hath been alwayes acknowledg'd even by thoſe very men that are the leaſt ſharers in it, in that Religion it ſelf (moſt commonly) hath been the *Pander* to Vice; and the greateſt enemies of Vertue, have very ambitiouſly made it an Engine, to give credit to their Deſignes. *Saul* excuſed his Sin, by bringing it to the Altar, 1 *Sam.* 15. 15. *Abſalom* cover'd his deſign of *Rebellion*, with a fit of *Devotion* to *pay his vowes*, 2 *Sam.* 6. 6. one *Herod* will *adore* Chriſt, to the end that he may *kill* him; another *Herod* will *murther*, for fear of being *perjur'd*. Even thoſe very men, of whom we have the blackeſt Character that the moſt eloquent Apoſtle was able to furniſh, (though they were *covetous, boaſters, proud, blaſphemous, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, falſe-accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſures more than lovers of God,*) *had yet a faſhion and form of Godlineſs.* And ſure it affords us no trivial Argument, to prove that wickedneſs is an ugly and ſhameful thing, that the wicked'ſt men living would have

2 Tim. 3. 2, 3, 4, 5.

have it believ'd that they are godly. Even * *Sejanus* himself, whilst he was yet a young Courtier, took care of nothing more, than to grow famous for his Integrity. He knew that the way whereby to make a Sin *well-favour'd*, was to make it look *virtuously*, And so intending to play the *Devil*, he was to personate a *Saint*. And it is worthy our observation, that they who have been guiltiest in the Commission of any Sins, have been severest commonly in the Punishment. No man hates another's Pride, so much as the Ambitious. No Judge is so forward to sentence a Thief, as he who himself takes Bribes: No man living is so unwilling to put up an Injury, as the Injurious. *Tiberius* (in || *Tacitus*) will be our instance. Who as he lov'd the virtues of *Germanicus*, whilst he envied his Person, and lamented his Death, though himself procur'd it; so he made the same *Piso* to be the subject of his Inhumanity, who before had been the Instrument; he hated the vitious, whereas the virtuous he rather envied. So true is that of *Hierocles*, that the * *unjustest Judge, if disinteressed in the cause, will give a righteous Judgment*; and when he doth otherwise, it is for love of the Bribe, and not of the Injustice.

* *Sejanus, incipiente adhuc potentiâ, bonis consiliis notescere volebat.* Tacit. Annal. l. 4. p. 116.

|| Tacit. Annal. lib. 3, p. 85.

* Hierocles pag. 106. ὁ ἄδικος ἐν οἷς μηδὲν αὐτῷ διαφέρει, κρίνει δικαίως.

Sect. 2. Nay farther yet. The very Sin sometimes doth so out-look the bold Sinner, that it preacheth Repentance whilst it makes him Blush. There is a Sting in his Conscience which makes him [αὐτοκατάκριτον] not only to accuse, but to pass Sentence upon himself. Just as || *Amasis* King of *Egypt*, when being accused once of Sacrilege, and brought to the Temple, as to the Touch-stone of his Integrity, he despised those lying (though friendly) *Oracles*, which had acquitted him of his *Robberies*, and fell a worshipper

|| ὅσοι δὲ μὴν κατέδησαν φῶρα εἶναι, τούτων ὡς ἀληθέων ἐόντων καὶ ἀψευδέα μαντήϊα παρεχομένων, τὰ μάλιστα ἐπεμέλετο. Herodot. in euterp. c. 174 p. 157.

ſhipper of thoſe only, whoſe veracity had condemn'd him. Such a deſpiſed thing is vice, and ſo diſgraceful a Companion, that amongſt all its Acquaintance there is hardly any one that will * own it. It hath many Flatterers, but no true Friends. Many Servants but few or no Patrons. For they that take it into their Boſoms, would ſeem to throw it out of their Doors. And when they do indeed own it, 'tis ever under ſome other name. If any man purſues Vengeance, 'tis under the notion at leaſt of Juſtice. He that loves another's wealth, pretends kindneſs to his Perſon. He that hates a man's perſon, avows an enmity to his Sins. And ſo long as *Rachel* ſits upon the *Teraphim* which ſhe had Stoln, to what ſhould ſhe pretend, but to the Modeſty of her *Sex*?

* ἑαυτὸν οὐδεὶς ὁμολογεῖ κακὸν εἶν. Moſchion,

Gen. 30. 34, 35

Sect. 3. Were Sin a creditable thing, we ſhould not ſtand in need of making excuſes, or ſpeaking lies. Whereas we do too often make uſe of both, and find it by ſad Experience to be a moſt unhappy Patrimony which our firſt Anceſtors bequeathed us, (at leaſt by their *Teſtament*, though not their *Will*,) firſt to *ſin*, and then to be *aſham'd* of it. Poor baſhful Souls! How did they fooliſhly ſeek a *cure* from that which *wounded* them? and try to *hide* with the *leaves* of a *tree*, what the *fruit* had *uncover'd*? But they groſly bewrayed the *nakedneſs*, as well of their *ſouls*, as of their *bodies*; and (in proportion alſo to That) made them *Aprons* of *Excuſes*, as well as of *Leaves*. Like *Agamemnon* in *Homer*, (who had unhappily been *deceiv'd* by a *woman* too,)

Homer. Il. τ. p. 347.

— ἐγὼ δ' οὐκ αἴτιός εἰμι,
Ἀλλὰ Ζεὺς, καὶ μοῖρα, καὶ ἠερόφοιτις Ἐρινύς.

Adam

Adam had his *Fate*, and *Eve* her *Fury*. *He* laid it upon *God*, and *She* upon the *Devil*. *The Woman which thou gavest me*, (said *Adam*,) and the *Serpent beguiled me* (said *Eve*.) This doth shew us the *Legacy* I just now spake of; which we have not received only, but so improv'd too, that whensoever we are betray'd to any *Nakedness* of *Soul*, you may read the Character of the Parents, in the Brow and Forehead of all their Children. We are commonly as backward to reveal our Sins, as we always are forward to make known our Sickness; and less desirous to trust *God* with the *Diseases* of our *Souls*, than the *Physician* with those of our *Bodies*. Gen. 3. 13, 14.

Sect. 4. Nay farther yet. So ashamed are we to own our sins, (even at that very time) when we cannot choose but acknowledge them, that we are wont to lay our faults upon our innocent Constitutions. We impute our rashness to our choler, our laziness to our Flegme, our lust to our *hot arteries*, our black designs to fits of the *Spleen*; and there is nothing more common, than to lay our *Drunkenness* upon our *good nature*. Such is the very sad improvement, as of our sins, so of our *excuses* too, that they serve (many times) not only to *hide*, but *adorn* our *Nakedness*. The *Fig-leaves* are turn'd into *Clothes* of *Scarlet*, and the Primitive *simple Apron* into *Apparel* after the *Mode*.

Sect. 5. Nay one step farther. *Sin* hath such a Deformity, such an Unworthiness, such a Turpitude in its nature, that it draws a *shame* after it, (I do not say upon the Stage, but) behind the *Curtains*; not in the openness of the market only, but in the greatest privacy of the * Closet. We are not solitary, when by

* ἐν σκότῳ κἂν αἰσχρὰ πράσσῃς οὔποτ' αἰσχύνη πεσῇ. Sophocles.

by our selves, in the closest Retirement that we can find to Sin in, there is an Eye, and an Ear, and a Hand, and a Hand-writing. We have a *Genius* within, as well as without us. [*a σαυτὸν αἰσχύνεο* as the *Pythagoreans* speak] a certain law in our Hearts, which upbraids our Sins to us, as soon as ever we have committed them. *Socrates* expressed it by a Δαίμων ἐπίτροπος, call'd by * *Apuleius*, the God of *Socraets*; and || *Hierocles* by a phrase not much unlike it. Of which the only true meaning might possibly be this; That every *Rational Soul* is as a *tutelary Angel*, which though most times an *Accessary*, is yet at all times a Witness, and though it often looks *undaunted* on [the τὸ ἀνόμαλον] the obliquity of our *Actions*, yet it cannot but be asham'd at [the τὸ αἰσχρὸν] the *filth* of them. Asham'd, that by our *lusts* we erect a *Temple* unto *Flora*; asham'd, that by our *Envy* we are *sacrificers* to *Ate*; asham'd, that by our *Gluttony*, we are *worshippers* of *Ceres*; and asham'd that by our *Drunkenness*, we do *fall down* to *Bacchus*. First asham'd that by our *sins*, we should be turn'd into *Idolaters*, and then asham'd that those *Idolatries* should transform us into * *Beasts*. That by our *lust* we should be *Satyrs*, that by our *envy* we should be *Serpents*, that by our *gluttony* we should be *Gulons*, and that by our *drunkenness* we should be *Swine*.

Pythag. In χρυσ. ἐπ'.

* *In ipsis penitissimis mentibus vice conscientiæ diversatur.* Apul. de deo Socr. p. 68.

|| Max. Tyr. Diss. 26, & 27.

|| φύλαξ οἰκειότατος καὶ ἀναπόδρασος. *apud* Hierocl. p. 81.

* *Ferox Cani comparabilis, Avarus lupo, Insidiator vulpeculis, Iræ Intemperans leoni, &c.* Boeth. de Cons. Phil. l. 4. p. 148.

Sect. 6. *Diodorus Siculus* does observe, that the Feasts of *Bacchus* were to be celebrated by night; and he gives this for the reason, because their works of || *darkness* were utterly asham'd to see the day. Yea, even *Jupiter* himself, though the greatest *Patron* of uncleanness, and one whose *titulary Godhead* gave such *Authority* to his *Vices*, was yet so asham'd of his *Adulteries*,

|| Διὰ τὴν αἰσχύνην ἐκ τῆς συνουσίας ἐπακολουθοῦσαν Diodor. Sic. lib. 4. p. 217.

teries, that *Diodorus* his *Mythologie* gives us two Instances of his *Bashfulness*. First, that he came to *Alcmena* the *wife*, in the perfect likeness of * *Amphitryo* the *husband*. And again, that he commanded the Sun to stand still, and made a *Night* full *three-nights-long*. From whence an *Heathen* could infer, the *natural turpitude* that is in *sin*, and the *natural shame* that follows *turpitude*. They fancied that *Jupiter* had a *two-fold will*, whereof the one was *secret*, and the other *revealed*. The *first* he was *asham'd* of, but he publickly *avow'd* the *second*. By the one he was the *Author* of those very *sins*, which by the other he had *forbidden*.

* Αμφιτρύονι κατὰ πᾶν ὁμοιωθεὶς· τριπλησίαν τὴν νύκτα ἐποίησε. Id. Ib.

Sect. 7. But some have been of such sturdy Impudence, of such impregnable Foreheads, so fortified and held out against all Batteries of Modesty, that they have not only *not blusht*, but even *gloried* in their *Impieties*; and with as great an Industry have uncover'd their *Nakedness*, as their *first Parents* were fain to *hide* it. The * *Carpocratians*, and *Nicholaitans*, and others mention'd by *Victorinus* in his *Tract de Continentiâ* (if that were his) were open Advocates for *sin*; as that which freed them (said they) from their prison of Mortality, and of which it was but Carnality to be asham'd. The *Barbarians* in || *Thucydides*, and the *Ætolians* in * *Polybius*, were so profestly Thieves and Robbers, that they call'd themselves by That, as by a glorious name; and even laugh't at the rest of their *Græcian* Neighbours, for being so simple as to accuse them. And it is said in some Histories, that *Pausanias* murther'd King *Philip* for no reason so much,

An Objection.

* Iren. l. 1. c. 2. Aug. Tom. 4. p. 995. Tom. Tom. 6. p. 14.

|| οὐκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον. δηλοῦσι δὲ τῶν ἠπειρωτῶν τινες ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, &c. Thucyd. l. 1. p. 4.

* λῃστεύοντες συνεχῶς τὴν Ἑλλάδα, οὐδ' ἀπολογίας ἔτι κατηξίουν τοὺς ἐγκαλοῦντας. ἀλλὰ καὶ προσεχλεύαζον, εἴ τις αὐτοὺς εἰς δικαιοδοσίας προυκαλεῖτο περὶ τῶν γεγονότων. Polyb. l. 4. p. 285.

as to be * known, and talk't of. He was content that *posterity* should name him *Villain*, upon condition they did but *name* him; and though he should rather have desir'd that his very *grave* might have been *buried*, yet was he of their humor (even in some parts of *Christendom*) who do not care to blot their *Names* out of the *Book of Life*, so they may write them in the *Chronicle* or leaves of *Fame*. And as we read concerning some, so do we not live amongst others, who sin very securely, and (as the world now goes) very handsomly too? So far from being asham'd of *being guilty*, that they rather are asham'd of *seeming Innocent*? And therefore talk of Duels, which they never dust Fight? And of many Debauches, which never came to their Share? Is it not counted a brave thing, to be an excellent Villain? and to sin *gentilely*? You shall have a man laught at for being an old-fashion'd *Athiest*, a *dull sinner*, a *Bungler* in *iniquity*. And (as if sin were become a *science*,) He is not thought fit company for a Gentleman, that cannot *wanton* it, and *revel* it, and *swagger* it after the *Mode*; or that lives at *London*, and yet useth the innocent *Country-Asseverations*. He is unworthy the conversation of *gallant men*, who will *pocket* up an *Injury*; or take the *lie* any otherwise, than on the *point* of his *sword*. He is the person (now a-days) to be most of all asham'd, that picks a *quarrel* with his *company* as *inartificially* as a *Dutch-man*; and is excluded by a *Proverb* from the *rank* of *Brave Persons*, who hath not *fought* his *Duel*, or ‖ *kill'd* his *man*. He is not That that they call *good company*, who cannot talk *profanely* with a *bonne grace*, and speak *jestingly* of *Religion*, and

* τοῦ Παυσανίου σχολάζοντος Ἑρμοκράτη καὶ κατὰ τὴν διατριβὴν πυθομένου, πῶς ἂν τις γένοιτο ἐπιφανέστατος, ὁ Σοφιστὴς ἀπεκρίθη, εἰ τὸν τὰ μέγιστα πράξαντα ἀνέλοι· τῇ γὰρ περὶ τούτου μνήμῃ συμπεριληφθήσεσθαι καὶ τὸν τὴν ἀναίρεσιν αὐτοῦ ποιησάμενον. Diod. Sic. l. 16. p. 481, 482.

‖ *Il à tuè son homme.*

and now and then *drole* on an *Ecclesiastick*. For a young Gentleman to be strict and Conscientiously scrupulous, is counted as unhandsom and odd a thing, as for an ancient grave man to play with a Rattle and a Drum. He that shall dare to obey Christ's * Precept, of turning the right Cheek to him that strikes him on the Left, will appear more ridiculous to some persons, than the Messengers of *David* misus'd by || *Hanun*; and be hated by others, a great deal more than a *High-way-Thief*. He shall not be call'd a *great Christian*, but a *great Coward*; perhaps be kickt as a *pultron* too out of all *civil company*. What horrid sins will some commit, rather than fail in a piece of *gallantry*? and He shall be hooted at, as *an unpardonable Clown*, who will not *die* a great deal sooner for his *Mistress*, than his *God*. If a *good Sermon*, or a *good friend*, shall reprove them for their *ways*, they cry out presently, [*Tertius è Cælo cecidit Cato*] and there is no *sinner* to the *censorious*. They plead the *strength* of *Temptations*, and the *frailty* of *flesh and blood*. They say that such and such things are but the *Incidencies of youth*. ["Do "not all men of Quality do thus and thus? would you "have us like no body? are all men damn'd who do "not live as exactly as Divines would have them? must "we be so straight-lac'd, and of such tetrical Consci-"ences, as not to recreate our selves but according to "Text? may not we that have beauty, and youth, "and wealth, and honour, be allowed to live looser "than they that want the good *fortune* of such Temp-"tations, and *must* live strictly against their wills?] So true is that *now*, which was long ago said by the Prophet *Zephany*, *The unjust knoweth no shame*.

* Mat. 5. 39.

|| 2 Sam. 10. 4, 5.

Zeph. 3. 5.

Sect. 8. To this *Objection* thus *strengthen'd*, as well by *Scripture*, Answered.

Scripture, as *known experience*, I give my *anſwer* by
I. theſe *Degrees*. *Firſt*, that the *ſhamefulneſs* of *ſin* is not annihilated or leſſened, through the *ſhameleſſneſs* of the *ſinner*; any more than Colours become *inſenſible*, becauſe Blind men have loſt the *ſenſe*, by which thoſe *Qualities* muſt be *diſcern'd*. *Shame* is ſtill *ſhame*, even in thoſe very men, who are ſo *ſhameleſs*, as to *glory* in their *ſhame*, *Phil.* 3. 19. There are ſome ſorts of men (ſuch as are mention'd in the *Objection*) who are as void of *modeſty*, as *Dogs*, or *Horſes*, becauſe they are degenerated into a * worſe kind of || *Beaſts*. That very *law* of their Creator which we uſually call *the law of Nature*, (and ſo the characters of Reaſon, as well as Grace,) have been ſo utterly effaced, and blotted out of their *Hearts*, by the corruptneſs of Cuſtom, or Education, or both together, that (like the Sons of *Carneades*) they have loſt the diſtinction 'twixt *right*, and *wrong*. They put *bitter* * for *ſweet*, and *ſweet* for *bitter*; and call *their* * *ſtrength the law of Juſtice*. *Things* (however appearing in the likeneſs of men,) very unworthy to be numbred with rational creatures, but to be rank'd (like * *Nebuchadnezzar*) with the || *Beaſts that periſh*. For *Vice* is a thing ſo much againſt *Nature*, (I mean *that Nature*, by which a man is much better, and more excellent than a *Beaſt*,) that *virtue* is nothing elſe but *Nature rectified*. And even this ſhews the Excellency of *Chriſtian Religion*, that it teacheth men to live like * men; not after the *fleſh*, but after the *ſpirit*; not (as *Children* of the *firſt Adam*) according to the *law* which is in the || *members*, but (as *younger brethren* of the *ſecond Adam*) according to that *law* which is in the *mind*. Now the men in that *Text* which is the *ſubject* of my *diſcourſe*, although they had once been the * *ſervants of ſin*, were yet become of late *the ſervants*

* Iſa. 1. 3. Pſal. 32. 9. Phil. 3. 2. Mat. 23. 33.

‖ ἀντὶ ἀνθρώπου λύκος γινόμενος, ἢ ἔχις, ἢ σφήξ. Arrian. Epict. l. 3. c. 26. p. 426.

* Iſa. 5. 20.

* Wiſd. 2. 11.

τὸ κακὸν κακὸν φύσιν ὄζει. Hierocl. in Carm. Pythag. p. 265.

* Dan. 5. 21.

‖ Pſal. 49. 12, 20.

* Τίμων ὐκ ἦν ἔρα μισάνθρωπος, μὴ εὑρίσκων μᾶλλον ἀνθρώπους, ὐκ ἠδύνατο θηρία φιλεῖν. Plato ad Phæd. Epiſt. Soc. 24. pag. 54

‖ Rom. 7. 23.

* Rom. 6. 17.

vants of righteousness. And how *shameless* soever they might be then, yet now they *blush't*; not that their *sins* were only made *shameful* by *Tract* of *Time*, or were less *shameful* when *committed*, than when *repented* and *forsaken*; but because they were then in a state of *Brutality*, when they *yielded their members as servants to uncleanness*; but being the *servants* of *obedience*, and *yielding their members unto righteousness*, they were *recover'd* into the *Dignity* and *Ranck* of *Men*. It was *now* indeed, that *they* were most of all *asham'd*, but it was *then*, that their *sins* were most of all *shameful*. For Verse 16. 18.

Sect. 9. *Secondly* there is no man so desperately sick, as he that hath lost all sense of sickness: because he cannot either desire that the *Physitian* may be sent for, nor describe (when he is come) where his Malady doth ly. Is not an *Apoplexie* or *Epilepsie* a greater sickness than the *Tooth-ach*, though the *sense* of this later is more *acute*? Did not God punish *Pharaoh* more grievously than *David*, because the *first* was a *stupified* * *insensate Creature*, whilst the *second* did even *roar for the disquietness of his soul*? He that strikes me with a *switch* doth affect my *sense* with greater *smart*, than he that with a *maul* doth knock me down into a *Deliquium*; yet is the *second blow* the worse, because it is nearer to *destruction*. Sin (like some Poysons which lie quietly in the body, and only kill at seven years distance,) is the more dangerously venemous, by not being felt. It is a dull way of arguing, that our *sins* do || not hurt us, because they are not an interruption to our eating, and drinking, our sleep, and laughter. *Israel* was not the less, but the more unhappy, for having the *forehead of a* * *whore*, And a *conscience sear'd with an hot Iron.* 1 *Tim.* 4. 2. And sure our misery must

2.

* σύμφυτος ἔρις, ὡς οἰκεῖον κακὸν, λεληθότως βλάπτειν πεφυκυῖα, apud Hierocl. in χρυσ. ἐπ' p. 265.

|| εἰ μὲν μὴ αἰσθάνοιτό τις ὅτι ὑγιαίνει, ὑγιαίνει οὐδὲν ἧττον Plotin. l. 4. Enn. 1. περὶ εὐδαιμονίας.

* Jer. 3. 3.

muſt be the greater, if once our very *Sodom* becomes our *Paradiſe*.

3. *Sect.* 10. *Thirdly*, by how much the leſs we are *aſham'd*, the more we ſhall be. For the time will come, when we ſhall bluſh at our *Impudence*, both *paſt*, and *preſent*. Our very *ſhameleſneſs*, Then, will help to aggravate our *ſhame*. We may ſay of the moſt *Impudent*, that the ſequel of *ſin* is *ſhame*; as we ſay of the moſt *lively vivacious ſinner*, that the *wages* of *ſin* is *death*. There being nothing more common, than to ſay a thing *is*, which is *infallibly to come*. *Peter* himſelf was not *aſham'd*, untill the *Cock* had *Crowed thrice*; but *Then* he *went behind the door*, and *diſſolv'd* himſelf into a *ſhower*. And (if we conſider his *Crucifixion*) he expreſt the *ſhame* of his *denial*, in *Tears* of *Blood*, as well as *Brine*. It was for *Nine Months* together, that *David himſelf* lay in *ſin*, and was not *aſham'd*; but yet at laſt he was *cover'd with the* * *ſhame of his Face*. So long had he caſt his ſin *behind him*; but after the meſſage of *Nathan*, his *ſin* (he ſaith) *was ever* || *before him*, as it were *ſtaring* in his *Face*. It was above twenty years together that the brethren of *Joſeph* were not *aſham'd* of their *cruelty*, but at laſt it *ſtood before them*, and made them *bluſh*. They were *impudent* in *Canaan*, where the *ſin* was committed; but yet the *ſhame* of it *purſu'd* them as far as *Ægypt*. Our *Romans* here were not *aſham'd*, even till *now* that they were *converts*, of *thoſe things*, which they committed, even *then* when they were *ſervants* and *ſlaves* to *ſin*: As the *Apoſtle* doth clearly intimate in the word, *then*, and the word, *now*; *That* relating to the ſeventeenth verſe, and *This* to the twenty ſecond. The *conſcience* of a *ſinner* is like the *weights* of a *Clock*; all is calm, and *at reſt*, when *they* are

* Pſal. 44. 15.

|| Pſal. 51. 3.

are *down*; but being wound up, 'tis full of *motion*. So when *conscience* is *down*, and *lull'd asleep*, by *carnal security*, we are apt to go *quietly*, and *insensibly* to *Hell*; we live *indulgently* in *sin*, without *shame*, or *scruple*; but when *conscience* is *awak't*, and *wound up* by the *graces*, or by the *Judgments* of *God Almighty*, Then it sets all on work, the *mouth confessing*, the *Eyes weeping*, the *Cheeks blushing*, the *Hands smiting the bosom*, the *Heart bleeding*, the *Heart-strings breaking*, and the *Voice crying out* (with *cursed Cain*) *our punishment is greater than we can bear*. Thus though *fools do make* * *a mock at sin, yet the end of that mirth is heaviness*. As when *a* || *hungry man dreams that he eateth, but awakes and his soul is empty*; *or as a thirsty man dreams that he drinketh*, but awakes *and behold he is faint*; so these *sons* of *slumber* will find at their *awake* too, that what they *sow in vain glory*, they'l *reap in shame*. But

* Prov. 14. 9. 13.

|| Isa. 29. 8.

Sect. 11. *Fourthly*, though this answer were sufficient to such as are mention'd in the *objection*, that they do but * *glory in their shame*, and shall *one day* be *ashamed* that they are *not so*; yet there is another *shame* besides that in which they *glory*, and (perhaps) at the Instant whilst they are *glorying*. For even in || *laughing* (saith *Solomon*) the Heart is *sorrowful*, which speaks it but a kind of *Sardonic laughter*, whose mirth is no longer than from the *teeth-outward*. There is a sort of Lightning call'd *fulmen terebrans*, which will melt the Sword, without the least Impression upon the Scabbard. And *sin* (like *that*) will singe the Soul with *confusion*, though it leave no *blushes* upon the *skin*. For, (* not to speak at all of *God*, to whom their thoughts are as legible, as if they were writ upon their *foreheads*,) they have a *black Register* within them, where their *sins*

4.

* Phil. 3. 9.

|| Prov. 14. 13.

* ἐῶ θεὸν, ἑαυτοὺς εἶχον καὶ τὸ συνειδότος κριτήριον Hierocles in χρυσ. ἐπ. p. 81.

* Dan. 5. 5, 25. *ſins* are written in as plain Characters, as [* *Mene Tekel Upharſin*] upon the *plaiſter* of the *Wall*. *Belſhazzar's countenance* had not been *changed*, nor had the *Joynts* of his *Loyns* been *looſed*, if the thoughts of his *Heart* had not firſt of all been *troubled*. The *Hand-writing* from *without* had not been *dreadful*, if the *Book of Conſcience* had not opened with an *Hand-writing* from *within* too. And ſure there is * not a *ſinner*, whoſe *ſins* are not written in ſuch a *Book*; which though it ſuffer him to be *quiet*, whilſt it is faſt *ſealed up*, yet when God (by any means) ſhall be pleaſed in his wiſdom to lay it open, he will find ſuch hideous, but legible Characters, that as he cannot but read them, (they are ſo legible,) ſo he cannot but *ſtartle in the reading*, (they are ſo hideous.) O the melancholy Intervals which *They* muſt needs *ſuffer*, who are fain * *to ſtretch themſelves on Couches, and to invent to themſelves Inſtruments of Muſick*, and *to drink wine in Bowls*, and to *ſtudy* for new *methods* of *loſing time*, that by all theſe *Amuſements* they may *put farr off the evil day*, and be as *unmindful* of their *own*, as of the *Afflictions* of *Joſeph!* || *There is no peace, ſaith my God, to the wicked*, [οὐκ ἔστι χαίρειν, ſay the *Septuagint*,] *there is no joy*. If any *without*, there is none *within*; for that which ſeems to be *Peace*, is nothing elſe but *Security*. And though they ſee not the *greateſt Enemy*, whilſt they are in the *Dark*, yet when it ſhall be *Day* with them, they will eſpy the very *leaſt* too. The Soul (ſaith *Tacitus*) is * *laſh't* with *guilt*, juſt as the *body* is *whipt* with *ſtripes*. And though the Emperour *Tiberius* (of whom he ſpeaks) had as *convenient* an *Impudence* as any *Tyrant* could have *wiſh't*, yet neither his *company*, nor his *ſolitude*, nor all the *Diverſiſements* of his *Empire*, were able to protect him from thoſe *inward ſcourges*. Even an *Heathen Poet* could ſay,

* *Nullum maleficium ſine formidine eſt, quia nec ſine conſcientiâ ſui.* Tertul. contra Marc. l. 4. c. 17.

|| Iſaiah 57. 21.

* *Ut corpora verberibus, ita ſævitiâ, libidine, malis conſultis animus dilaceratur.* Tacit. l. 6. Annal. p. 56.

Nec fortuna, nec ſolitudines protegebant, quin tormenta pectoris fatereturur. Id. ibid.

say, that to be *inwardly corroded* by the *gnawing Wolf* of a *guilty conscience*, is a *sharper punishment* than those,

[*Quas & Ceditius gravis invenit, & Radamanthus,*] Juven. Sat. 13.

which were suppos'd to be *inflicted* in *Hell* it self. A more ingenious, and wittier *torment*, than any the *Devils* have *invented*. *Sins* are indeed such *horrid Furies*, that, as *Juvenal* was of opinion, there were no other *like* them, so * *Cicero* believ'd, that after death there were none *besides* them. And of *Judas* it is certain, that when his *sin* of *Treason* had been *punisht* with that other *sin* of *Despair*, it made him so weary of his life, as to become his own *Judge*, and (as we read) his own *Executioner*. And though it is not apparent, either by || S. *Luke*'s, or S. *Matthew*'s word, that he *hang'd himself*, (as hath been thought by men of great Name,) yet of * *Achitophel* there is not the same reason of Dispute. And sure those *Tortures* must be *strange* ones, which make men *hurry* themselves to *Hell*. As if the *worm that dyeth not* were more *insupportable*, than the *fire that is not quenched*; and the *last* (by way of *diversion*) a *refrigerium* to the *former*.

* Cicero in orat. in Pisonem.

|| ἀπήγξατο. Mat. 27. 5. ἐλάκησε μέσος. Act. 1. 18.

* 2 Sam. 17. 23.

Sect. 12. Stand we here then a while in contemplation of our *sins*: And let us wonder at our *sillines* (or *phrenzy* rather) that we can possibly be inveigled by such a *costly nothing*; the very best of whose effects is but *shame*, and *sad experience*. *Shame without*, in the *face*; or else *within*, in the *Conscience*; *often* in the *confusion* of the *one*, *always* (sooner or later) in the *sting* of the *other*, and most commonly in *both at once*; Now what a Punishment it is to be *asham'd*, (in so high a Degree as some have been,) *They* can best of all tell us, who have not been afraid to *die*, meerly by being *a-* Application.

ſham'd to *live*. Examples of which we have in ſuch as *Saul*, and *Caſſius*, and *Hipponax*, and perhaps as many others, as would make one weary even to name them. It was denounced as a *Judgment* by God Almighty, againſt the *Chaldeans*, the *Syrians*, the *Moabites*, and
* Jer. 12, 13. the *Ammonites*, that whereas they * *Sowed Wheat*, they ſhould *Reap Thorns*, whereas they *put themſelves to pain*, it ſhould not *profit them*, and that they ſhould be * *aſhamed of their Revenues*. And this being the caſe of every *ſinner*, ever to *ſowe* in expectation either of *profit*, or *pleaſure*, or *reputation*; and to *reap* nothing at laſt beſides a *Crop* of *unfruitfulneſs*, of *vanity*, *vexation*, and *confuſion of Face*, (not to ſpeak as yet, either of *Diſeaſes*, or *Death* it ſelf,) methinks he ſhould be ſo *aſhamed* of his *Revenues*, as to *ſow* no more *wheat* in ſuch a *Ground*, as he find's by experience, can *bring* him *forth* nothing but *thorns*, and *thiſtles*. We ſhould not *dare*
‖ Eph. 5. 11. to have ‖ *fellowſhip with the unfruitful works of darkneſs*, even becauſe they are *unfruitful*, and therefore full of *vanity*; unfruitful works of *darkneſs*, and therefore full of *ſhame*. Full of *ſhame*, that there is ſuch an *emptineſs* in *ſin*; and full of *ſhame*, that we pay ſo *dear* for it; full of *ſhame*, becauſe of the *filthineſs* of its own *Nature*; and full of *ſhame* too, becauſe of the very great *nobleneſs* of *ours*. And from hence we may obſerve a double *motive*, to make us *aſhamed of our Revennes*. For firſt,

Sect. 13. We ought to be *aſham'd*, that for ſo *cheap* a thing as *ſin*, we ſhould *pay* ſo very *dear*; the *greateſt price* in the world for the *vileſt Merchandize*. It was ob-
‖ Job. 1. 9. jected againſt ‖ *Job* by the *Devil* himſelf, that he *ſerved God for ſomething*. Meaning thereby, that he was only *religious* out of *by-reſpects*; that he only ſerv'd *God*, becauſe it was for his *turn*, for his *Intereſt*, and *Advantage*;

tage; which was indeed to ſerve his God, not for his Gods *ſake*, but for his *own*. How much an uglier objection (and better grounded) doth lie againſt *wicked* ungodly men, who *ſerve the Devil himſelf* for *naught*? It was the comfort of * *Hannibal*, in the midſt of all his *Diſaſters*, that although he was *worſted* by the *Romans*, yet he was never *outwitted* or cheated by them; he had not *fail'd* in any part of a *General*; nothing had been loſt for want of Induſtry, or skill: and ſo it was his misfortune, but not his fault. What an *alleviation* would it be of our *unhappineſs*, if we were able to plead as much? Whereas it is not only for our *diſprofit*, but our *diſcredit* alſo, (which ſerves to double our vexation) to be *cheated* in our *Adventures*; like Babes and Idiots, to give a *Talent* for a *New-Nothing*; and (which is yet a greater folly) to pay after the rate of an ineſtimable *Heaven*, and at laſt be put off with a worthleſs *Hell*. Yea (which is the greateſt *ſhame*) we ſhall be very *cunning*, when 'tis *too late*. Like the fooliſh General in *Polybius*, we ſhall have our ‖ [οὐκ ἂν ᾠόμην, and our τὶς ἂν ἤλπισε τοῦτο γενέσθαι;] *who would ever have thought of this*? "When "we put our hands into the *cleft* of the *Rock*, we in- "tended to *catch* a *Fiſh*, and never *dreamt* of a *Scorpion*. "When it call'd us kindly by our Names, we only took "it for a friend, and did not think of an *Hyæna*. Were "it to do again, O how *cautelous* we would be? (like "*Ulyſſes* in the *Odyſſes*) we would *bind* our ſelves to the "*Maſt*, and *ſtop* our *Ears* * with *wax*. We would not "*liſten* to the *Voice* of thoſe *Syrens*, but only look upon "the *Claws*. When (I ſay) we ſhall reflect on our former *ſins*, and reflecting ſhall conſider, they were ‖ [ἀυθαίρετα πήματα, as the *Pythagoreans* call them] ſuch miſchievous gueſts, as were not *welcom'd* only, but *ſent* for; that (like the *Huntreſs* in *Homer*) we ſhould be

* ἴσφαλες πάλλας, ἰσφάλης δ' ἀδέποτε. Polyb. l. 10. p. 603.

‖ Polyb. ibid.

* κηρὸν ὑφ' ἱμὰς μελίσδεα. Hom. Odyſſ. 12. p. 171.

‖ Pythag. in χρυσ. ἐπ.

Hom. Il. 21. pag. 380.

be *murther'd* with our *own Bow*; or be *beheaded* (like * *Oloſernes*) with our *own Fauchin*; or *hang'd* (like ‖ *Haman*) upon a *Gallows* of our *own making*; and that *Death* which is a *Haven* to all other *Creatures*, ſhould to *us* become a *whirlpool*; how *aſham'd* ſhall we be of our *expenſes* upon *ſin?* and how *aſham'd* of the *Revenues* which *ſin* hath *brought us*? how *aſham'd* ſhall we be of ſo late a *wiſdom*, as ſerves not to *remedy* our *former ſottiſhneſs*, but the more ſtrongly to *reſent* it?

* Jud. 13. 6.
‖ Heſt. 7. 10.

Sect. 14. Again, we ought to be *aſham'd*, that ſuch *noble Natures* as *ours*, ſhould *ſtoop* to things ſo much *below* us. That we ſhould have ſo little *Reverence* and *conſideration* of our *ſelves*, as to lie *wallowing* in a *Mire*, which makes us *uncleaner* than any * *ſwine*; *uncleaner* whilſt we are *living*, and good for *leſs* when we are *dead*. That we ſhould *fall* by the *hands* of ſo *vile* an *Enemy*, as *ſin*; and that ſo *vile* an *Enemy* ſhould * *deceive* us into a *ſlaughter*; deceive us too in ſo *vile a manner*, as by *taking occaſion of the Commandments of God*; and ſo *work Death* in us by that which is *good*; this does ſerve to make our *ſhame* the more *exceeding ſhameful*. It comes into my *mind*, (what I cannot omit upon this *occaſion*,) that when *Achilles* fell into the River ‖ *Xanthus*, he was not ſo much *terrified* at the *grim face of Death*, as *troubled* and *vext* at the *manner* of it. [ὡς μ' ὄφελ' Ἕκτωρ κτεῖναι ---] *I would to God* (ſaid he) *I had been kill'd by Hector*, that the *glory* of my *death* might have made Recompence for the *Pain*. But to be *drown'd in a River*, *like an indiſcreet boy*, did ſeem a *Fate* much fitter for a *Narciſſus*, than an *Achilles*; nothing in *Death* did ſeem *frightful*, beſides the *ſhame* of it; and me thinks the remembrance of that in *Arrian*, [ὅτι Διὸς υἱοὶ ἐσμεν,] that we are *God's ſons*, ſhould ſtrike *a ſhame* into us of being

* *Fœdis, immundiſq; vitiis immergitur, ſordidâ Suis voluptate detinetur.* Boeth. de Con. Ph. l. 4.
* Rom. 7. 11. verſe 13.
‖ Hom. Il. 21.
λιγαλέῳ δαπάτῳ ὡς παῖδα ἐοικέναι.

being the *Devil's servants*, *enslav'd* by *him* in the *Cords* of our *sins*, and *suffering* (as *Malefactors*) things so *unworthy* of our *Extraction*. We should so *blush* at *These chains*, as not to be * *asham'd* of any *other*. We should not be *asham'd* of such a *Poverty*, as makes us *ridiculous* in some mens *Eyes*; nor of the ‖ *Gospel* and *Cross* of *Christ*, for which such *Poverty* is brought upon us. 'Tis for the *proud* to be *ashamed* of their *Ambition*; 'tis for the *cruel* to be *ashamed* of their *oppression*. 'Tis for *them* to be *ashamed*, who do * *transgress*. *Shame* belongs only to *Them*, of whom 'tis said *the* ‖ *son of man shall be asham'd, when he cometh in the glory of his Father with the holy Angels*. If it were *possible* for a man that is call'd a *Christian*, to enter *Heaven* in a state of *uncleanness*, *Christ* and that *Christian* would be *asham'd* of *one another*. *Christ himself* would be *asham'd*, that one of his *Followers*, and *Disciples*, one of his *members*, and *younger brethren*, (as every *Christian pretends* to *be*,) should have *cast* his *precepts* behind *his back*, yea even * *troden* them *under his foot*, yea even *crucified him afresh*, and have *put him to an open shame*. How much more would *that Christian* be *asham'd* (to *see* and) to *be seen* by *those pure Eyes*? what a *Hell* would he *suffer* by his being even *in Heaven*? how would he call to the * *Mountains* to *fall on him*, and *intreat the Rocks* that they would *cover* him, that they would *hide him from the face of him that sitteth upon the throne*, and *from the wrath of the Lamb*?

* 2 Tim. 1. 16.
‖ Rom. 1. 16.
Psal. 119. 78.
* 25. 3.
‖ Mar. 8. 38.
* Heb. 6. 6. & cap. 10. 29.
* Revel. 6. 16.

Sect. 15. But now (to draw to a *Conclusion* of this *second part* of our *Exercise*, and to pass over unto the *third*,) if after all that hath been spoken, we are either so *daring*, as not to *fear* sin; or so *disingenuous*, as not to be *ashamed* of it; if we neither *tremble* at the *horrour* of being *wicked*, nor yet *blush* at the *unworthiness*, I suppose

ſuppoſe it time to *ſhift ſcenes*, and to bring up *Deſtruction* upon the *Theatre*. For the *Devil* obſerves a *decorum* in all his *Tragœdies*; and though the *whole* is *ſad* enough, yet he reſerves the *great ſlaughter* for the *laſt Act*. *Unfruitfulneſs* and *ſhame* are but the *Introduction* to this *ſad ſtory*, not at all the great *deſign* of it (meerly the *Earneſt* of our *ſervice*, and not the *wages*.) There were *blows* given in the *Prologue*, and *wounds* in every *ſcene*, but *death* it *ſelf* is in the *Cataſtrophe*; and muſt now be *repreſented* in

The Third Doctrinal Propoſition.

That though it might ſeem to be ſufficient to ſerve ſo *hard* a *Maſter* as *ſin*, and (beſides) to *receive* ſo *hard* a *Payment* for it as *ſhame*, yet the greateſt *arrear* of *Puniſhment* is ſtill *behind*.

Τὸ γὰρ τέλος ἐκείνων θάνατος.
The End of thoſe things is Death.

CHAP.

CHAP. III.

The Deſtructiveneſs of ſin in its Concluſion.

Sect. 1. IF it is as *true* as it is *believed* (by * *Tertullian* and ‖ *others*) that if *Adam* had not faln out of *Innocence* into *ſin*, we ſhould all have been a kind of *Enochs*, and have paſs'd from hence to *Heaven*, not by a *death*, but a *Tranſlation*; then hath *ſin* committed on us a *threefold murther*. For the very *commiſſion* of our *ſins* is the *death* of *grace*; the *effect* of our *ſins* is the *death* of *Nature*; and the *end* of our *ſins* is that *death* which hath *no End*. To which I might have added that *Civil Death*, which we are truly ſaid to ſuffer in *the embaſement* of our *condition*, our being *outlaw'd* and *baniſht* from our *Native Paradiſe*. But, to paſs by *this* as being a *death* but *metaphorical*, *Three formal deaths* we find that *ſin* hath inflicted on us. The *one external*, which is that of the *Body*, (to wit) the *death of Nature*. The *other internal*, which is that of the *Soul*, (to wit) the *death of grace*. The *third eternal*, which is that of *both*, (to wit) the *death which never dies*. And though the *death* in the *Text* is meant eſpecially of the *laſt*, yet ſomething I ſhall ſpeak to each of theſe in particular: And that being don, I ſhall deſire the Reader to joyn with me in the *conſideration* of the *whole*.

* Tertul. de animâ cap. 52.

‖ Ὅστις λέγει τὸν Ἀδὰμ τὸν πρωτόπλαστον ἄνθρωπον, θνητὸν γενόμενον ὅτως, ὡς εἰ μὴ ἁμαρτήσει, ἦτε μὴ ἁμαρτήσει, τεθνηκὸς ἔμελλον ἐν τῷ σώματι, τουτέστιν ἐξελεύσεσθαι ἐκ τοῦ σώματος μὴ τῇ ἀξίᾳ τῆς ἁμαρτίας ἀλλὰ τῇ ἀνάγκῃ τῆς φύσεως, ἀνάθεμα ἔστω. *Concil. Carthag. Artic.* 109. contra *Hæreſin Pelagii & Cæleſtii.* (p. 290.)

The Death of Nature.

Sect. 2. *First*, I say, *sin* was the *cause* of the *death* of *nature*, the *dissolution of our bodies*. Which by having continued *Innocent*, might have proved to be *Immortal*. For that *sentence* of God Almighty against our Grand-father *Adam*, and, in him, against *us*; [* *Dust thou art, and to dust thou shalt return*] seems directly to be pronounc'd by way of *punishment*, or *revenge*; which could not have taken place in a *state* of *Innocence*. For as where no *Law* is, there can be no *transgression*, so where no *transgression* is, there can be no *punishment*. And therefore said the *Author of the book of wisdom*, || *God made not death, neither hath he pleasure in the destruction of the living, but ungodly men with their words and works call'd it to them*. So that *guilt* should seem to be the *Mother* (if not of *mortality*, at least) of *Death*; if not of its *Nature*, yet at least of its *necessity*. And but for *that*, we should have been *snatcht* like *Elias*, or *translated* like *Enoch*, or *vanisht* like *Moses*, or *carried up* like our *Saviour*, or *wrapt* like S. *Paul, whether in the Body, or out of the Body*, we cannot tell, but *transferr'd* we should have been, and that from a *Paradise* to a *Heaven*. Whereas no sooner had *man* given *life* to *sin*, than sin *requited* him with *Mortality*; (I mean not only with the *aptitude*, but with the *necessary Act* of *dissolution*) and ever since, the *stroke* of *death* is become as *certain*, as the *day* of it *is doubtful*. The *oldest* man indeed may live till *to morrow*, but the *youngest man* also may die *to day*, and whether *old, or young*, we must *all die one day*. And

* Gen. 3. 19.

|| Wisd. 1 13, 16. Wisd. 2. 24.

Sect. 3. How *sad* an *effect* of *sin* even this *natural death* is; (though much the *mildest* of all the *three*,) we may easily *conjecture* by our great *unwillingness* to *undergo* it. For

For to *preserve* our selves from *this*, what kind of *hardships* will we not *suffer?* we are content that our *Body* should be an *animated dispensatory*, a *shop* of *Medicines*, and undergo the *prescriptions* of a whole *College of Physicians*. *Blistrings*, *Scarifyings*, and *Cupping-glasses*, *Launces*, and *Causticks*, *purgings*, and *vomitings*, *sweats*, and *salivations*, and even the real *torment* of *twenty deaths*, to avoid the meer *Pomp* and *Formality* but of *one*. In so much as * *some* have thought it *better*, to *continue sick*, than to *suffer* the *methods* of being *cur'd*; though to *escape* the *divorce* of *Soul* and *Body*, they are content not to *suffer* only, but to *buy* the *means* of their *Recovery*.

* κρεῖσσον δ' νοσεῖν, ἢ θεραπεύειν· τὸ μὲν ἐστιν ἁπλοῦν τὸ δ' συνάπτει λύπη τε φρενῶν χερσίν τε πόνος. Eurip. in Hip.

Sect. 4. There are *some* indeed who *breath* nothing but *Stoicism*, and *spiritual-mindedness*, who can speak *kindly* of *Death* in an *Essay*, and *entertain* it very pleasantly upon the *tip* of their *tongues*. They say 'tis nothing but to *sleep* in a *bed* of *Earth*; to be sent out of a *prison*, into a *state* of *liberty*; to be *deliver'd* out of a *Tempest*, and safely *landed* upon the *shore*; to *cast off old cloaths*, that so the *soul* may be new *apparelled*. Thus they so *paint* o're *death* with their *fancies*, and make it so *lovely* with *similitudes*, as if their *lives* were nothing else but their *self-denials*, and that for *them* to *converse* with *mortals*, were only a *cast* of their *Mortification*. But now let one of these *Philosophers* be cast down upon his *death-bed*, and be told by his *Physician* his *case* is *desperate*, I believe he will *vouchsafe* to *accept* of a *Recovery*. Will suffer a *little* more *watching*, before he goes to his *long sleep*; will be contented to *stand* a *little* longer, before he *lies down* in his *bed* of *earth*; try a *little* more of the *storm*, before he *put's in* at his wish't for *Haven*; and *wear* his *old rags* a *little* barer, before he *flourish* it in his *Robes* of *glory*. I am sure that, in a *ship-*

οὐδὲ τελευτὴν ἂν τοῦτο ἐθέμην, ἀλλὰ πάντων κακῶν ἀνάπαυλαν. Heliodor. l. 8.

wrack, *Ariſtippus* himſelf began to * *tremble.* But

* Aulus Gellius.

Sect. 5. There are another ſort of men, who (like the young *Aſiatick* in *Aulus Gellius*,) breath nothing but *defiances* to their *day* of *diſſolution*: who having *youth* ſparkling in their *veins*, and *Beauty* dancing in their *faces*, do look upon death at ſo great a *diſtance*, that they count it not worth their *Anger*, much leſs their *fear*, and either confront, or at leaſt *contemn* it. But (as the *Cock* in the *Fable* looking out at a *high window*, could *ſecurely* bid *defiance* to the *Fox* that was on the *ground*, whereas had the *Fox* been a *little neer*, the *Cock* would quickly have ſhew'd him a *pair* of *wings*, ſo) let one of thoſe *Braves* but hear a *paſſing-Bell*, and viſit *him* for whom it *Toles*; let him be bound to *ſee* nothing, but thoſe *Gaſtly* and *wild looks*, thoſe *ugly Cramps* and *detortions* of the *mouth*, and thoſe *convulſions* of the *Fingers*, which are ſtill *catching* at the *bed-cloaths*; let him be bound to *feel* nothing, but the *languiſhing Pulſes* of that *gaſping creature*; let him be bound to *hear* nothing, but thoſe *hollow groans*, and *ſobs*, thoſe *broken ſighs*, and thoſe *Ratlings* in the *throat*; let him be bound to *ſmell* nothing, but the *rotten breath* of thoſe *Putrid lungs*; let him be bound (by ſome *Mezentius*) to *dwell* by that *ſpectacle*, till the *daughters* of * *muſick* are *ſunk down*, the *Eye-lids half clos'd*, and the *Jaws fallen*; and then let him tell me what he thinks of that *ſin*, which brought forth the *puniſhment* of ſo *grim* a *death*. When the *gallant Dueller*, or the *deſperate ſelf-ſlayer*, ſhall have *death knocking* at his *Pillow*, and be *breathing out* his *ſoul* he know's not *whither*, he will then begin to *act* the poor *old labourer* in the *Apologue*; who being ready to *ſink* under a *burthen* of *ſticks*, which by the help of his *three legs* he had carried *half way* from the *wood*, he was ſo

‖ Eccl. 12. 4.

weary

weary of *himſelf*, as well as of his *Faggot*, that he let fall the *one*, and call'd on *death* to take the *other*. Death preſently came to him, and ask't him *what was his buſineſs*? why truly (reply'd the *decrepid Father*) I call'd you to me, to help to *eaſe* me of my *life*, but now you are *come*, pray *help me up* with my *burthen*. And this is juſt the *caſe* we are all *concern'd in*; For when we ſeem to ſee *death* at a *ſufficient diſtance*, (whilſt we are *ſtrong*, and *healthful*, and *death* we think a *great way off*,) we leave it to be *trembled at* by the *aged*, and *the ſickly*, and ſtand no more in fear of it, than we do of a *Bug*, or *Mormo*. But let it draw a little *neer* us, let it ſend its *Harbinger-diſeaſes* to take up *lodgings* in our *bodies* for its *grim Majeſty*, and we will commonly do more to keep our *lives*, than we would ever have don to *keep* our *Innocence*. If an *incurable* * *eye* ſhould then *offend us*, we would ſend for the *Chirurgion* to *pluck it out*; and chooſe rather to *live* with the *deformity* of *but one eye*, than to have *two ſuch eyes*, as would only ſerve to *light* us into the *Territories* of *darkneſs*. If a *gangræn d foot* ſhould then *ſcandalize* us, we would ſend for the *Artiſt* to *ſaw it off*; chooſing rather to *halt* with the *continuance* of *life*, than to have *two ſuch feet*, as would only ſerve to *lead* us into the *chambers* of *death*. * Matt. 5. 29, 30.

Sect. 6. If therefore a *Potentate* amongſt the *Heathen*, commanded a *Boy to awake* him *every morning*, with a [*memento mori*] *Remember O man, thou art a mortal*; how much rather ſhould *we Chriſtians*, (if not like *Carthuſians*, as often as we *meet*, yet) as often as we meet in *God's houſe*, have ſome *ſpiritual Remembrancer* to *ring* this *Saints-bell* in our *ears*, [*Remember O man, not ſo* much that *thou* art *mortal*, as that *ſin* is the *mother* of thy *mortality*.]

Sect. 7.

The death of Grace.

Sect. 7. Come we now from the *external*, to the *internal death*; from the *death* of the *body*, to that of the * *soul*; from the *death* of *nature*, to that of *grace*; which we shall find to be a *punishment* far greater than the *former*; For *That* carrys us to the *grave*, which is the *land of forgetfulness*; but *this* to *Hell*, which is the *Kingdom* of *destruction*. *That* destroy's the *material* part only, which is common to us with *Beasts*; but *this* the *intellectual*, which is common to us with *Angels*. *Diseases* of Nature are *Executioners* of *That death*, but || *Devils* of *This*. In a word; were it not for this *second death*, the *first* might only have had a *being*, but not a *sting*. The loss of *grace* and God's *favour* is such an *admirable punishment*, and the *twinges* of *Conscience* which *attend* it are so *intolerable*, that many have *rush't* upon the *first death*, to escape the *torments* of this *second*. It could be nothing else but the *sense of sin*, which made *Nazianzen* to *wish* that he had *died in his mothers womb*, and so had been * *buried* before he was *born*. But this *example* is too *cold*, to expres the *terrors* of such a *Conscience*. What shall we rather think of *Cain*, who, when he had *murther'd*, at *one blow*, a considerable part of *mankind*, and therefore was *banisht* from Gods || *presence*, (that is to say, *from his favour*,) he cryed out with *horrour*, *My punishment is greater than I can bear*; or (as the *Original* might be *rendred*) *mine Iniquity is greater than can be forgiven?* His *words*, to me, seem very *remarkable*. For he injoyed his *bodily Health*, was the *second* man in the *world*, (a *mighty Empire*,) he had a *liberty of Person*, *Wife*, and *Children*, and *length of Dayes*, a *dwelling* and *Fortune* in the *land* of *Nod*, (in a word) he had *all*, that the men of *this world* are wont to *envy* and *admire*;

* What is called *the body of sin*, Rom. 6. 6. is called *the body of death*. (Rom. 7. 24.) in this respect she that liveth in pleasure is *dead* whilst she *liveth*, (1 Tim. 5. 6.) and men are said to be *dead in trespasses and sins* (Eph. 2. 1.)

‖ *Anima damnata continuo invaditur à Dæmonibus qui crudelissime eam rapientes ad infernum deducunt.* Hieron. ad Pamnat. Mat. 5. 25. & 8. 24. Heb. 2. 14.

* Jer. 20. 17.

‖ Gen. 4. 13, 14, 15, 16, 17.

mire; Yet was he ſo afflicted with the *loſs of Grace*, and *Gods favour*, and with the *terrors of conſcience* which did *enſue*, that he was fain to *cry out*, *His puniſhment was a burthen too heavy for him to bear.* And the *double rendring* of his *words* does ſeem to afford us this *uſeful obſervation*, that *Puniſhment* and *Iniquity* are *terms convertible*, amounting *both* (in ſome caſes) to the very *ſame purpoſe*; that the moſt *intolerable* thing in the world, is the *ſenſe of God's anger*; and that a *puniſhment* is *then* too *big* to be *born*, when the *ſin* that *caus'd* it is too *big* to be *forgiven*. We find that *Cain* indur'd a *Hell* upon *Earth*; for though *he* was not in *Hell*, yet *Hell* was in *him*; and that a *Hell* ſo full of *torment*, that (as *ſome* are of *opinion*, he *fear'd* his own *ſhadow*, when he ſaid in ſuch a *ſolitude*, that *every one would kill him* that ſhould poſſibly *meet him*, ſo *others* have *conjectur'd*, that) he went rambling about the world to *look out ſome body* that might *kill him*; and by the *curteſie* of the *firſt death*, ſo *diſpatch* him to the *third*, as he might thereby be *eaſed* from the *torments* of this *ſecond*. But *God* (ſaith the Text) *ſet a mark upon him, leſt any finding him ſhould kill him.* Which is as much as to ſay, that God *condemn'd* him to *live* the life of *Nature*, as being exquiſitely *puniſh'd* by *That of Grace.* And

Sect. 8. Upon ſuch conſiderations as theſe it is, that ſome are of opinion there is no *local hell*; nor any other *damnation*, than what ariſeth from the *ſting* of a *guilty Conſcience.* And though I am as far as any man, from * *believing* it to be *true*, yet cannot I deem it to be *irrational.* For what torments are there, or can there be, in thoſe *black Territories* which we commonly call *hell*, which God cannot as eaſily inflict upon us, from the *horrors* and *affrightments* of our own meer *fancies* and *imaginations*? * Rev. 5. 6. Luk. 16. 28.

ginations? have we ever *dreamt* of a *dying friend*? or else of *falling down* a *Tower*? * have we not *wept* as *really* at the *one*, and had as *real palpitations* of *heart* at the *other*, as if they *both* were as *real*, as they were *feign'd*? or have we ever seen a *man in a burning feaver*, who being cast after his *Paroxysme* into a *violent sweat*, hath (by the help of the *Delirium*) verily thought himself *boyling* in a *furnace* of *Lead*? or have we ever seen a man that hath been *distracted* with *desperation*? who hath *created* to himself so many *terrible* || *Delusions*, that to escape his own *Fancy*, he hath *hurried* himself to *hell*? and hath endeavour'd to *fly* from his *imaginary devils*, by taking That *way* of *dying* which *real Devils* have *suggested*? 'Tis not uneasie to *infer* even from such things as *these*, that if *God* were so pleased to *exercise* his *Omnipotence*, that *little thing* in the *body* which we call the *spleen*, and that *little thing* in the *soul*, which we call the *Conscience*, would be abundantly *sufficient* to make both his *Hell*, and his *Executioner*.

* Κἂν μὴ νοσῇς, ἀλλὰ δοξάζῃς νοσεῖν, κάματος βροτοῖσιν ἀπορία τε γίνεται. Eurip. in Hecuba.

|| ταράττει ἡμᾶς οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα. Epict.

Sect. 9. But (that I may not be *too long* in that which is not precisely to the *business* in *hand*) it is time that from this *second*, *internal death*, I proceed to the *third*, the death *eternal*. The *first death* was but *natural*, the *second* was but *moral*, but this *third* is a *mystical* and *miraculous death*. I do therefore call it *miraculous*, because it * *seems* at least to *verifie* the *two parts* of a *contradiction*. It being a || *living death*, a *death* which *never dies*, a kind of *mortality* that is *immortal*, the *end* of *sin* which it self is *endless*. And *such* a *death* hath been *discover'd* by *light* of *nature*. For

The Death after death which never dies.

* φθορὰν ἄφθαρτον ἀδύνατον, κατά γε τὰς κοινὰς ἐννοίας, ἐπινοηθῆναί ποτε. *vide* Stephanum Gobarum apud Photii μυριοβίβλ. p. 894.

|| φθορὰ διαιωνίζουσα καὶ διὰ παντὸς γινομένη. ibid.

Sect. 10. As the * *Pythagoreans* affirm'd of all *rational souls*, that they were [θεοὶ θνητοί] but *mortal Gods*, and

* Hierocles in Χρυσ. ἐπ. p. 13.

and therefore *capable* of a *death*; so they affirm'd withal, that they were [ἄφθαρτα ποιητά] *immortal creatures*, and therefore *incapable* of *a Corruption*. And though it seems to *contradict*, that the soul which *dies* should notwithstanding *live eternally*, yet the reason which they afford us will make it *Gospel*. * *It doth not die* (say they) by a *cessation* of its *essence*, but by a *deprivation* of its *Divinity*, not by a *negation* of its *simple being*, but only of its *being* what it otherwise should have *been*. So that the saying of S. *Austin* may be used as the *Latin* for *Hierocles* his *Greek* [*Deus amissus est mors animæ, anima amissa est mors corporis*] *The loss of God is the death of the soul, the loss of the soul is the death of the body*; (and to these I may add, that) the *loss* of *Heaven*, having *Hell* added to it, is the *death* of *both*. So that *the death* of which S. *Paul* speaks (when he calls it the *wages* and *end* of *sin*) is not meant properly of the *first*, (that of the *soul only*,) for *this* we suffer in the *Commission* of our *sins*; nor properly of the *second*, (that of the *body only*,) for this is but a *single Effect* of our *sins*. But most properly of the *third* (that of *body* and *soul*) for this is the very *end* and *consummation* of our *sins*. And there is great *reason* for it.

* ἀποθνήσκει τῷ θείαν ζωὴν τὴν ἀπὸ θεοῦ φυγῶν. Id. ibid.

Sect. 11. For, besides that our *sins* are [a *Christicidium*] a kind of *murthering of Christ*, and so by the *Justice* of a *Talio* deserve a *death*; it is agreeable with reason, that the *punishment* in *one scale* should hold some *conformity* to the *reward* in the *other*. Because the *reward* of *repentance*, new *life*, and *perseverance to the end*, is no less than an * *eternal weight of glory*, 'tis fit the *punishment* of the *contrary* should bear *proportion*, (nor can the sinner *complain* of any hard measure, since the *worst that* can befal him is just according to his *choice*.)

* 2 Cor. 5. 17.

ſo that the *death* of the *ſoul only* will not be *anſwerable*, for that is but *temporary*; nor the *death* of the *body only*, for that is but *corporal*; but the *death* of *both*, which is *ſpiritual* and *eternal*. And though it may be here *alledg'd*, that 'tis agreeable to the *goodneſs* of *God Almighty*, to deal out the *puniſhments* of his creatures as much *beneath* their *deſervings*, as his *rewards above* them; yet if we conſider how *infinite* a *provocation* it is, to *deſpiſe* the
* Rom. 2. 4, 5. * *riches* of an *infinite love*, an *infinite goodneſs*, an *infinite forbearance* and *longanimity*, (*enough* to have *led* the moſt *impenitent* to *repentance*,) we cannot chuſe but confeſs, that it doth *infinitely aggravate* the *guilt* of the *deſpiſer*, and ſo (by conſequence) the *condemnation*. Though *God* even in *judgement remembreth mercy*, and
‖ Jam. 2. 13. though his *mercy* delighteth to ‖ *rejoyce againſt judgement*, upon *condition* of our *Remorſe*; yet to the *obſtinate* and *impenitent* there doth belong nothing *milder* than *Judgement without Mercy*. Which is not the *leaſt* of *derogations* to the *compaſſionateneſs* of the *Judge*, but the *greateſt argument* of their *guilt* by whom the *forfeiture*
Læſa patientia fit furor. is made; and who, by *abuſing* the very *Bowels* of *Compaſſion* it *ſelf*, have from an *infinite Patience* extorted *infinite Fury*; even *pulling* upon themſelves an *infinite meaſure* of *wrath* and *vengeance*, a *death* after *death*, which *never dies*. Beſides; the *ſins* of ſuch as are *rejected*, and caſt by God *into Hell*, do not only receive their *aggravation* from the *infinity* of the *object* to whoſe *diſhonour* they are committed, and from the *means* of *grace* by whoſe *abuſe* they are committed, and from their own vaſt *number*, as well as *weight*; but from their *endleſs duration*, which a *final Impenitence* muſt needs *imply*. For as no man is puniſh'd with *pains eternal*, but he who *never* does *repent*, (that is, *hate* and *forſake* his *evil way*,) ſo he who *never* does *repent*, (even for that very

very reaſon) does *ever ſin*. For he that *dieth* a *full and final Impenitent*, doth not *ceaſe* to be *impenitent*, becauſe he *dieth*; But his *Impenitence* doth *attend* him, and is *carried* with him *out* of the *world*. For *He* is properly to be call'd a *full* and *final Impenitent*, who hath ſo *fill'd* up the *meaſure* of his *Impiety*, and is become ſuch an enemy to *God* and his *Grace*, that he is *not* now *able* to *ceaſe* from *ſin*. And if God ſhould *permit* him to live *eternally* in the *fleſh*, his *ſins* muſt needs be *eternal*, as well as *He*. Nor is it his *vertue* that he is *mortal*; no, nor a *leſſening* of his *guilt*, that his *ſoul and body* muſt one day *part*; for he is *willing* to be *immortal*; he would be *glad* to *live for ever* in this *preſent world*, that even in this *preſent world* he might be *able to ſin for ever*. Now is there any thing *fitter*, than that *he* who *never ceaſeth* to do the *evil of ſin*, ſhould alſo *never ceaſe* to *ſuffer* the *evil* of *puniſhment*? ſure he that *ſinneth* *[*in ſuo æterno*, that is to ſay] without limits, or *end of ſinning*, that is to ſay, without *repentance*, or *change* of *life*, deſerves not only a *painful*, but *endleſs Death*.

* *Juſtum eſt ut qui in ſuo æterno peccavit contra Deum, in Dei æterno puniatur.* Greg.

Sect. 12. If we *ruminate* a while upon the *torments* of this *death*, expreſs'd * by *weeping*, *and wailing*, *and gnaſhing of teeth*, and by the terrible *alluſions* which are made to ‖ *Tophet*, to the *ſhrieks* and *yelling* of *children frying* in the valley of *Hinnom*; and if we ponder another while upon the ſad *eternity* of *thoſe torments*, expreſſed by the * *worm which never dyeth*, and by the *fire which* is *not quenched*; and by the ‖ *wine* of *Gods wrath*, *powred out into the Cup* of *his indignation*; by *fire* and *brimſtone*, and the *ſmoake of* the *torment aſcending up for ever and ever*; and if we *dwell* (in our *thoughts*) upon *the place* of thoſe torments, expreſſed by a * *priſon*, a *bottomleſs pit*, an *outer darkneſs*, a *furnace of fire*, and

* Matt. 13. 42. ch. 22. 13.
‖ Matt. 5. 22. Iſa. 30. 32. 2 King. 23. 10.
* Mark. 9. 44.
‖ Rev. 14. 10, 11. ch. 20. 10. ch. 21. 8.
* Mat. 5 25. Rev. 2. 11. Matt. 22. 13. ch. 13. 42. Rev. 21. 8.

Lake of *Brimstone*, (where *Impenitent souls* shall be *drowning* in *Flames*, but *never drowned*; and *burning* in *streames*, but never * *burnt up* to *cole* or *cinders*;) and last of all if we *consider* [*Supplicium damni*] what *unimaginable joyes* are parted with, in a woful *exchange* for all those *Torments*, how many *Hells* and *Tormentors* are fetcht from *Heaven*, whilst the *damn'd look up* upon those *glorified souls*, whom (when they lived upon the *earth*) they did *despise* and *persecute*; If (I say) we do *insist* upon such things as these, nor *hastily swallow*, but *chew* and *tast* these *bitter pills* of *contemplation*; we shall be *tempted* to *admire*, how it is *possible* to be *damn'd*; how any *rational creature* can ever *thrust* and *obtrude* himself into those *dark Territories*, which (in their *primary design* and *Institution*) *were prepared* (*not* for *men*, but) *for the devil and his Angels*. (As *Origen*, *Chrysostom*, *Euthymius*, and *Theophylact*, expound those words of our blessed Saviour.) The very *thoughts and Apprehensions* of such a *hell*, as heretofore was invented by the *ancient Heathens*, was enough (saith * *Diodorus*) to make *Them virtuous*, though they suspected it to be but [ὑπόθεσιν πεπλασμένην] a very *Fable*, and *supposition*. For they consider'd with themselves, that though they *knew* not by *experience* there was a *Hell*, they knew as little by *experience* that there was *none*. And so 'twas matter enough of *Terrour*, that there *was one* for *ought they knew*. And they thought it *good prudence*, to make *provision* against the *worst*. Now shall *We tremble* no more at the *certainty* of a *Hell*, than those *less instructed Gentiles* at the *meer possibility*? if their *suspicion* wrought more upon *Them*, than our *confidence* upon *us*, our *faith* and our *preaching* are both in *vain*. And if *we* only *suspect*, what *they* did *stedfastly believe*, why do we *talk* of *Christianity*, or *pretend* a *reverence* to the *Scriptures*? they that

* τὸ καίεσθαι καὶ μὴ κατακαίεσθαι, φθορᾶς ἐστιν ἄφθαρτον φθείρεσθαι. Steph Gobarus loco supra citato.

* Diod. Sic. l. 1. p. 2.

that are not able to *Justifie themselves*, by their being so *malleable* under the * *Poets Discipline*, may yet rise up in *Judgment*, and *condemn* many of *us*, who are *less wrought* upon, by the *Doctrine* and *discipline* of *Jesus Christ*. Methinks if *goodness* cannot *allure*, yet the very *possibility* of *Hell* should *fright* us; and *Heaven* at least should be our *Refuge*, if not our *choice*. But if we do as *really believe* the *Scriptures*, as we do *really profess* to do so, we shall not choose but *startle* at the *appearance* of a *sin*, a great deal more than at the *noise* of a *sequestration*. We shall be much *more affraid* to do the *least evil*, than to *suffer* the very *greatest*. And because it is likely that the *important Monosyllable* (which we call) *Hell*, is *swallowed down* the more *glibly* by being taken in *whole*, and not *drawn asunder* into its several *Ingredients*, I believe it would be useful for every creature, to *represent* it *impartially* unto *himself*, in the *grimmest particulars* that he is able. For if, as often as we are *tempted* to any *known sin*, and find our selves in the *confines* of *Delectation*, or *assent*, we would *check* our selves with a *reflection* upon the *denuntiations* of *God Almighty*, and consider *That sin* as waited on by *death*, & consider *That death* as waited on by *Eternity*, and consider *That Eternity* with the *parallel Tortures* which keep *pace* with it, (when those *Eyes* which *here* do *burn* with *lust*, shall in that *bottomless Furnace* be *scorcht* with *Brimstone*; when that *tongue* which *here* denied poor *Lazarus* a *cup* of *drink*, shall there *cry out* to *Lazarus* for a *drop* of *water*; when those *ears* which *here* were us'd to wanton it with *Minstrils*, shall be fill'd with nothing *there*, but with the *hollow groans* of *Devils*, and the *shrill screeches* of the *damn*'d;

* εἰ ἡ τῶν ἐν ᾅδου μυθολογία τὴν ὑπόθεσιν πεπλασμένην ἔχουσα, πολλὰ συμβάλλεται τοῖς ἀνθρώποις πρὸς εὐσέβειαν καὶ δικαιοσύνην, πόσῳ μᾶλλον ὑποληπτέον τὴν προ ῆτιν τῆς ἀληθείας ἱστορίαν, τῆς ὅλης φιλοσοφίας οἱονεὶ μητρόπολιν οὖσαν ἐπισκευάσαι δύνασθαι τὰ ἤθη μᾶλλον πρὸς καλοκαγαθίαν; Id. ibid.

damn'd; when that *body* which *here* was *cloth'd* in * *purple* and *fine linnen*, ſhall be *enwrapt* in a *mantle*, at once of *darkneſs*, and yet of *flames*; when that *voice* which *here* was ſo much delighted with *detraction*, ſhall ſo extremely *complain* of *torments*, as to be *tormented* even with *complaining* too; when they that *here* were *deriders* of other mens *ſufferings*, ſhall be || *laughed to ſcorn, and be a reproach among the dead for evermore*, and ſhall *grin* with *Envy*, upon thoſe very *perſons* whom they *oppreſſed*;) me thinks we ſhould need no other Argument to *reſtrain* us from *ſin* as the *means* of *death*, than the *frightfulneſs* of *death* as the *end* of *ſin*. Me thinks we ſhould need no other *Sermon* to *dehort* us from our *Impieties*, than the *remembrance* of this *Aphoriſm* which is now *echoing* in our *ears*,

* Luke 16. 19, 21, 24.

|| Wiſd. 4. 18, 19, 20.

Τὸ γὰρ τέλος ἐκείνων θάνατος.
The end of thoſe things is death.

An objection.

Sect. 13. But there are *many* even in *Chriſtendom* who are unhappily *fermented* with ſeveral ſorts of *Leaven*, (to wit) of *Lucian*, *Diodorus*, *Epicurus*, and *Carneades*, *Socinus*, and *Origen*, who (amongſt them all) may make up an *objection* of theſe *degrees*. That either there is not a *Hell* at all, ſave in the *Fancies* and *Talk* of *Politicians*, who uſe it only as a *Tool*, to keep the *world* in *awe* and *order*; or if there *is*, the *puniſhments*

2. There are not *eternal*, but (after a certain *tract* of *years*) the *Devils* themſelves ſhall be *redeem'd*; or if they *are*,

3. it is very *hard meaſure*, that ſo *infinite a puniſhment* ſhould *enter* into the world at ſuch a very *ſmall dore*, as the *eating a little fruit*, which was *beautiful* to the *Eye*, and *delicious* to the *Palat*, and withal *deſireable* to make one *wiſe*, recommended to *the woman* by a *wittier Creature* than *her ſelf*, and preſented to *the man* by a *new-married-*

Gen. 3. 6.

married-wife, just now taken out of his *Body*, and brought again into his *Bosom*; nay, it seems somewhat *harder*, that for the *sin* of *two persons*, *Eternal Destruction* should light on *All*. 4.

Sect. 14. To which *objection* I *answer* by these *proportionable degrees*. First, that 'tis easier to *demonstrate there is a Hell*, (in the *affirmative*,) than to *demonstrate* (in the *negative*) that there is *none*. The former is *capable* of *proof*, either from *reason*, or *experience*, whereas the *later* cannot be prov'd, but by an *argument* leading *ad impossibile*, from the *implication* of *contradictions*. As it is easier to prove that either the *Sun*, or the *Earth* doth *move*, *though* we *perceive* not the *motion* of the *one* or the *other*, than to prove (in the *negative*) *against* the *motion* of *either*, *because* we do *not perceive* it. The first may be proved *ab effectu*, but *not* the *second*. And (were it of any *great moment* either to my *present*, or *future state*,) I should *sooner conclude*, there is a *world* in the *moon*, than the *negative* to *That*, that there is *none*. Now were there *no other argument* to prove *there is a Hell*, than the * *prosperity* of the *wicked* in this *present world*, it were sufficient to prevail with any *rational disputant*. And prevail'd it hath in all *times*, even with all sorts of people, not only *Christians*, and *Jews*, but *Gentiles* too. First *the Gentiles* concluded, (after the manner of S. *Paul*, 1 *Cor.* 15. 19, 30.) that there must be of *necessity*, a *judgment to come*, because otherwise the *Best* would be most of all *miserable*; *Justice*, and *Piety* would

Answered. 1.

* θεῶν δ' ὄνειδος τοὺς κακοὺς εὐδαιμονεῖν. καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται. Moschion.

* εἰ ὁ θανὼν γῆ καὶ οὐδὲν ὢν κείσεται τάλας, οἱ δὲ μὴ πάλιν δώσουσ' ἀντιφόνους δίκας, ἔρροιτ' ἂν αἰδὼς, ἁπάντων τ' εὐσέβεια θνητῶν. Sophocl. ἐν ἠλέκτρᾳ.

* καὶ γὰρ καθ' ᾅδην δύο τρίβους νομίζομεν, μίαν Δικαίων, χἀτέραν ἀσεβῶν ὁδόν· εἰ γὰρ δίκαιος καὶ ἀσεβὴς ἔξουσιν ἕν, ἅρπαζ' ἀπελθὼν, κλέπτ', ἀποστέρει, κύκα. μηδὲν πλανήθη ἐστὶ κἀν ᾅδου κρίσις. Philemon in Comæd.

* *Verus deus omnia sua ex æquo & prophanis, & suis præstat; ideoque & judicium constituit æternum de gratis & ingratis.* Tertul. ad Scap. c. 2. p. 88.

be

be *frivolous* things, and we might *call the proud happy* (*Mal.* 3. 15.) It hath often been to me a very pleaſant *obſervation*, that the *heathens themſelves* ſhould thus argue from the very ſame *Topicks*, with our *Prophets*, and *Apoſtles*, and Reverend *Fathers of the Church*. They ſay in *effect* with the Prophet *Jeremy*, that the *wicked* are *planted*, and have taken *root*, *they grow*, and *bring forth*, becauſe they are *prepar'd for the day of ſlaughter*. They ſay *in effect* with the Prophet *Malachy*, that the *workers of wickedneſs are ſet up*, *yea*, *they that tempt God are even delivered*, becauſe there will be a *day* when men ſhall *diſcern between the wicked and the righteous*, *between him that ſerveth God*, *and him that ſerveth him not*. They conclude *in effect* with the Prophet *David*, (from the *good* things of the *evil*, and from the *evil* things of the *good*,) that *there is verily a reward for the Righteous*, *doubtleſs there is a God that judgeth the Earth*. They infer in *effect* with Acute *Tertullian*, that becauſe God *diſpenſeth all the things of this world* in a *promiſcuous* manner to the *juſt* and *unjuſt*, there muſt be therefore an *after-reckoning*, both with the *thankful*, and *thankleſs party*; with thoſe that have *imployed* their *Talents well*, and with thoſe that have moſt *abus'd* them. And (as the *Gentiles*, who were *under* the *law of Nature*,) ſo the *Jews*, who were *under* the *law of Moſes*, though their *Puniſhments*, like their *Rewards*, were only propoſed to them as *Temporal*, (they not ſeeing *Heaven* and *Hell*, but very *darkly*, and as in a *glaſs*,) did yet believe an *immortality*, as well of *Recompences*, as *Souls*. They talkt of *Hell* by the *periphraſis* of the * *Congregation of Gyants*, and *the houſe of Deſtruction*. The word *Gehenna* in the New Teſtament, which is rendered *Hell*, is thought by *learned Criticks* deriv'd from *Hinnom*, That famous *valley* not far diſtant from *Jeruſalem*,

Jer. 12. 2, 3.

Mal. 3. 15, 18.

Pſal. 50. 11.

קהל רפאים בית אברון

Jeruſalem, where the *Iſraelites* committed that moſt *abominable Idolatry*, of ſacrificing their *children* to the *Devil* himſelf, expreſs'd by * *making them paſs through the fire to Moloch.* Sounding *Trumpets* and *Timbrels*, and other *Loud-Muſick*, becauſe although they had the *courage* to *kill* their *children*, and that by *burning them alive*, (as ſome Jewiſh writers affirm;) yet they had not the *courage* to hear them *cry*. Now *the good King Joſiah*, by *condemning* that *place* to be the *ſink of all uncleanneſs*, and (for the prevention of *annoyance*) of *continual Burning*, made it ſo fit a *Repreſentation* of that *ſpiritual Hinnom*, (wherein, the *worm dieth not, and* the *fire is not quenched*,) that after the Times of the *Captivity*, it gave the *uſual Denomination* to the *Place* of *Devils*. So that the *Propheſie* in *Iſaiah* of the *great ſlaughter* of the *Aſſyrians*, (whereof an *hundred and eighty thouſand* were *burnt* to *aſhes* in that *valley*) may be applied by our ſelves unto the *Territories* of the *damn'd*. * *Tophet is prepared of old, yea, for the King it is prepared*, (that is, in the prophecy, for King *Sennacherib*,) *he hath made it deep and large*, the *Pile thereof is Fire, and much wood, the breath of the Lord like a ſtream of Brimſtone doth kindle it.* (*thus* S. *John* in the *Revelation* uſeth the lake * *Aſphaltites*, to expreſs *Hell* by; it being a *Lake of Fire and Brimſtone, an everlaſting Monument* both of the *ſin*, and the *Judgment*, of *Sodom*, and *Gomorrah*, and the *other Cities of the plain.*) The *place of Torments* after death was thus *obſcurely* revealed to them that lived under *Moſes*, until from after the times of *Eſdras* when they ſpake more explicitly of a general judgment, life eternal, and the puniſhments in Hell; but it is ſo *notorious* unto us who are *under* the *law of Chriſt*, that I need not *add* to the *deſcription* which before I *gather'd* out of the

* Jer. 7, &c. 19.

* Iſaiah 30. 33.

* Rev. 19. 20.

Scriptures. The *Church* of *Rome* hath a *Tradition* (as easily rejected, as 'tis imposed,) concerning four *states of separation*: whereof the *first* is *Limbus patrum*, which they assign to the *Patriarchs*, *before* the coming of the *Messias*. The *second is Purgatorium*, which they assign to *such souls* as are not yet *quite pure*. The *third* is *Limbus puerorum*, in which they place the *souls* of *infants* not yet *baptized*. The *fourth Infernum Damnatorum*, which is the place of those *wretches* that are *incapable of relief*. * Others have *exercised* their *Fancies* about the *Place* of this *Hell*, as they of *Rome* about the *Partitions*. But *all* conclude there is a *Hell*, and that is *all* (in this place) that I *contend* for. Nor will I labour to *prove* a *Hell* by any such *topical* ways of *reasoning*, as may be rais'd from those *astonishing prodigious* ‖ *Mountains*, which incessantly *vomit up fire* and *smoak*, alwayes spending themselves, yet never quite *spent*. Perhaps I have said, *more* than was *necessary*, *already*. For as he who cannot see the *sun* by that *clear light* which the *sun it self* gives him, will be *less* able to *see* it, by *borrowing* the *help* of a *silly dim candle*; so he who *discerns* not the *truth* of this *Doctrin* [touching a *death after death* which *never dies*] by the *bare Authority* of the *Scriptures*, will be *less able* to do it by *lesser helps*. I wish that no man *living* may *so* call it into *debate*, as to *evince* it to *himself* by *sad experience*.

* *Gehenna est Ignis arcani subterraneus ad pœnam Thesaurus.* Tertul. in Apolog. c. 47. p. 78.

‖ *Judicii perpetuitatem probant montes qui dissiliunt & devorantur, nunquam tamen finiuntur. Quis hæc supplicia montium non judicii minantis exemplaria deputavit?* Idem de Pœniten. c. 12.

2. *Sect.* 15. Secondly, to the *error* of *Origen*, who was as *pious* a person as he was *learned*, and *misled* into this *opinion* (not out of *kindness* to the *Devils*, but) from an *high conceit* of Gods *propensity* to *forgive*; I need not say more than this; that if there are *sins* in *this world* which can * *never be forgiven in the world to come*, if as the ‖ *tree falleth, just so it lyeth*, if the * *worm* that

* Matt. 12. 31, 32.

‖ Eccles. 11. 3.

* Mark 9. 34, 35.

that *never dies* is *still* to *feed* upon *something*, and if the *Fire that is not quenched* must be *still* for some *use*, and if *some* shall be *tormented for ever and ever*, and if none are *redeemable* from the *wages* of *Iniquity* who are not * *redeem'd* from *Iniquity it self*, then are the *Devils* and their *followers*, without the *means* of *relaxation*, or *hope* of *end*. 'Twas the opinion of the *Fathers*, for the first *three* or *four* * *Centuries*, that the *Devils* as yet are *not locally in hell*, (they are not *tormented* || *before their time*,) but have their *Mansions* in the *Air*, where (according to * S. *Judes verdict*) *they are reserved in everlasting chains under darkness unto the judgment of the great Day*. And hence the *chief* of them is call'd, || *The Prince of the power of the Air*. So that this is all the *priviledge* allow'd the *Devil* and his *Instruments*, to have *some* respite *à parte ante*, but *none* at all *à parte post*, they have (in *comparison* with the *future*) *their good things here*, (as *he* said to * *Dives*,) but *hereafter* their *torments* are still *beginning*, because the *Worm* and the *Fire* do know *no End*.

Rev. 20. 10. * Titus 2. 14. * Hieron. in Eph. 6. || Luke 8. 28. * Jude. 6. || Ephes. 2. 2. || Luke 16. 25.

Sect. 16. *Thirdly*, Nor is it any *hard measure*, that so very *short pleasures* should be finally *rewarded* with so very *long pains*. And that for the *reasons* which I *intimated before*; as *first* because that every *sinner* hath his *option*. The *protoplast Adam* had set before him both *life* and *death*, a *blessing* and a *Curse*, the *tree of immortality*, and *that of knowledge*. That he might *live* by the *first*, and not *perish* by the *second*, the *first* lay in *common*, and the *second* was *inclos'd*. God *fenced* the *tree* of *knowledge* (by which the *man* might be *hurt*) with a very strict *precept*, as with an *Hedge*. [*Non manducabis, thou shalt not eat.*] And that he might not *break through*, That *Hedge* was *armed* with a *Threat*, as

3.

Gen. 2. 9. Verse 17.

with a *Thorn, or Briar.* [*morte morieris, in the day that thou eateſt thou ſhalt ſurely die.*] Now there is nothing more *rational*, than that a man ſhould be ſo *ſatisfied* with ſuch a Judge, as doth only *puniſh* him with his *deſires*, by *giving* him that which he hath *choſen*; and *doth not afflict* * *willingly, nor grieve the children of men.* He that *planteth* a *thorn*, ought not in reaſon to be *offended*, if it yield him *no* ‖ *figs*, he that *ſowes* nothing but *Tares*, cannot *pardonably expect* that he ſhall *reap* nothing but *wheat*. *Adam* therefore could not complain (in caſe that God had *requited* him with *all* the * *fruit of his doings*,) if having *ſowed diſobedience*, he had *reapt damnation*; eſpecially having been *warn'd*, that of the *tree* which was *forbidden* he muſt not look to *gather* any more *comfortable increaſe*. And that the ‖ *Goſpel* was *preach'd*, before the *law* was yet *publiſht*, and a *ſecond covenant* made with him ſo immediately after the *firſt* was *broken*, was meerly *Gods mercy*, not *his deſert*.

* Lam. 3. 33.

‖ Matt. 7. 16.

* Jer. 17. 10.

‖ Gen. 3. 15.

2. Secondly, he could not complain of *hard meaſure* whoſe *Rebellion* was to be *puniſh'd* in *proportion* to the *Reward* he ſhould have had of his *obedience*; becauſe, if *Adam* had not *eaten*, he had *ſurely liv'd*, it was but *juſt* that if he *eat*, he ſhould *ſurely die*. Beſides,

3. The *ſin* of *Adam* was no ſuch *trifle*, as is pretended in the *objection*. For firſt, the leaſt *wilful ſin* hath the *whole nature* of *Rebellion*, as well as the *greateſt*. As the *whole nature* of *fire* is as *truly* in a *ſmall ſparkle*, as in the *higheſt Beacon* that can be *burnt*. *Secondly*, it had a *murthering influence*, (not more upon his *perſon*, than) upon his *poſterity*. And if it is *juſt with God Almighty*, to *puniſh the Fathers upon the children* by *temporal Judgments*; it is every whit *as juſt*, to puniſh the *Father for* the *ſin* of the *children*, when the Father is the *cauſe* of the *children's ſins*.

4. *Fourthly*, *Adam's ſin* was made *big* by the *littleneſs*

littleneſs of the *temptation*. Had God allowed him to *eat* of no *more trees* than *one*, he might have *long'd* for *variety*. But when he had the full *liberty* of *all* but *one*, his *curioſity* and *intemperance* were ſo much the rather *inexcuſable*. Is not that man a moſt *unpardonable glutton*, who being *bid* to *ſit down* to a *thouſand diſhes* of *meat*, riſeth up *diſcontented* for *want* of *one*? when God hath left us ſo many *lawful* allowed *injoyments*, and *ſent us out* (as it were) into ſo very large a *common*, how muſt it *aggravate* our *guilt* of *breaking forth* into Gods *Incloſure*? *Fifthly*, Adam's *ſin* was much *heightn'd* (as by the *littleneſs* of the *temptation* he had *to ſin*, ſo) by the *greatneſs* of the *diſcouragement* he had *from ſinning*: he could not *plead* in his *excuſe*, that he was not *provided* againſt his *danger* for want of *warning*; he having been *threatned* by *God Almighty*, (a very *little while* before his *eating*) that *in the day that he ſhould eat he ſhould die the Death.* 5.

Sect. 17. *Fourthly*, As *Adam* himſelf could not *complain*, ſo neither can his *off-ſpring*, of any *hard meaſure*. For what we *loſt* by the *firſt Adam*, we have *offer'd* us by the *ſecond*. We *ſuffer* no *more* by an *imputed ſin*, than we *injoy* by an *imputed righteouſneſs*. It is not ſo *great* a *rigour*, that we ſhould *fall* by *another*, as it is a *mercy*, that by *another* we ſhould be *juſtified*. As *more* was *given* to *Adam*, than to *us*, ſo of *Adam* was *more requir'd*. Nothing *leſs* than *pure innocence* was expected from *Adam* by *God Almighty*, who yet is pleaſed to *accept of our ſincerity*. It is no matter what *Talents* of *Grace* we *have not*, being *only accomptable* for what we * *have*. No *truth* ſhines clearer to *me* than *this*, that no man ever *hath ſuffered*, or ever *ſhall ſuffer eternal death*, for *no other ſin* than that of *Adam*. It being *actually his* 4. * 2 Cor. 8. 12.

ſin,

sin, and but *originally ours*, we cannot possibly be left without the *means* of *Recovery* from the *punishment* due to *Adam's sin*, which even *that very Adam* hath been *allow'd*. It was a *slander* basely cast upon the *Father* of *Compassions* (in the *days* of * *Ezekiel*) that he *punished* the *child* for the *Father's sin*. It is not the *method* of the || *righteous Judge of all the world*, to condemn the *righteous* with the *wicked*, much less *for them*. Indeed his *temporal inflictions* may very well be *promiscuous*, in this so *fugitive and fading world*; but even for this very reason, they *cannot* be so *in the world to come*. He that had *mercy* upon *Adam himself*, (in whom *original* sin was *actual*, and in whom that *actual* sin was *wilful*, and whose *Talent* of *Grace* was *enough* to have kept him in his *state of integrity*,) cannot sure have *less mercy* upon the *still-born infants* which have any where *succeeded* from *Adam's loins*; it being *utterly repugnant* to his *divine dispensations*, to condemn the *lesser malefactor*, and (rather of the two,) to *forgive* the *greater*; to *punish* the *Accessary*, and *acquit* the *Principal*; or to *destroy* the *Infant* for that *original sin*, for which the *Actual Commissor* hath had his *pardon*. Which as it serves for an *Antidote* against that *cruel and sanguinarian opinion*; which doth *allot* to so many *thousands* a *Fall* in *Adam*, to whom it doth not *allow* any *proportionable Priviledge* to *rise* in *Christ*; so it serves for an *answer* to the *last part* of the *objection*. Which being done,

* Ezek. 18.

|| Gen. 18. 25.

The Application. 1.

Sect. 18. It is time that I proceed to the most *useful considerations* of what hath *hitherto* been *spoken*. And *first* of all let us consider, that if *sin* is *hem'd about* with so *grim* a *Retinue* of *effects* and *Circumstances*, as hath hitherto been *discover'd*; with *worse* than *unfruitfulness*, on the *right hand*; and on the *left hand*, with *shame*;

ſhame; *before* it, with *diſeaſes*; and *behind* it, with *Putrifaction*; *over* its *head*, with the loſs of *heaven*; and *under* its *feet*, with the *pains* of *Hell*; we ſhould call up *all* that is *within* us either of *Choler*, or *Revengefulneſs*, and place it *intirely* upon our *Tempter*, and our *ſins*. We ſhould be as *innocent* as we are *able*, even in *ſpight* to *Him* that made us *guilty*. If *He* by *ſin* became *mans* * *Tormenter*, ſure *man* by *Grace* may become *His*. * Matt. 18. 34.
We may infer from that *Queſtion* made by the *Devils* to our *Saviour*, [* *Art thou come to torment us before the time?*] that our *Integrity of life* is the *Devil's Hell*. * Matth. 8. 29.
And as *ſin* is the *ſting* of *Death*, by which the *Serpent* may *wound* our *Heel*, ſo we may ſay that *Repentance* is the *ſting* of *life* too by which a *Chriſtian* may *bruiſe* his *Head*. If we can be but *ſtrong* enough to ſubdue our own *weakneſs*, (that is, our *ſins*,) the Serpent may *hiſs* at, but cannot *bite* us; death may *bite*, but cannot *ſting* us: diſeaſes may *ſting*, but cannot *hurt* us. Would we know *how much* we ſhould *hate* our *ſins*? even *as much* as we *love* our *lives*; which, but for *ſin*, we ſhould never have *forſaken*. And would we alſo know *how much* we ſhould ſtrive *againſt ſin*? at leaſt *as much* as we do againſt *Death*; to which, but for *ſin*, we ſhould never have been *lyable*. Would we know *how much* we ſhould *value Grace*? even juſt as much as we *hate Damnation*; which, but for *grace*, we could never have *avoided*. And would we *laſtly* know *how much* we ſhould *covet repentance*? juſt *as much* as we do *ſalvation*; which, but for *repentance*, (though not as the *Cauſe*, yet as the *neceſſary condition*) even the *paſſion* of our *Saviour* cannot effectually *purchaſe* for us. I confeſs it is a *ſad*, but yet a *neceſſary* ſaying. For if men might be *ſaved* without *repentance*, (that is to ſay, without *amendment*, and *change of mind*,) *Heaven* would

would be but a *ſecond Hell*, an *Habitation* and *Aſylum* for *malefactors*. It is not a *pardon*, or a *reprieve*, that can make a *malefactor* become *leſs guilty*; for then our *Innocence* would be the *child* of our *Impunity*; than which there is nothing can be more evidently *abſurd*. It is *Repentance*, or *Renovation*, which makes a man *ceaſe* to be a *ſinner*. *Barabbas* was not the rather *innocent* for his *Releaſe*, nor *Jeſus* the *leſs ſo* for being *ſentenc'd*. *Forgiveneſs* doth but free us from the *puniſhment* of our ſins, as *Reformation* from *ſin it ſelf*. And becauſe it is better to be *cleanſed* and *purified*, than only to be *pardoned* for being *foul*, God *intends* our *repentance*, a great deal *rather* than our *pardon*. And accordingly was *incarnate*, *firſt to ſave us from our ſins*, as the *cauſe* of puniſhment, and *ſecondly* from our *puniſhment*, as from the *conſequence* of *ſin*. So ſaid * *Gabriel* to *Joſeph*, || *Peter* to the *Jews*, and * *Paul* to *Titus*; that he was *therefore called Jeſus*, and *therefore gave himſelf for us*, that he *might ſave us from our ſins*; that he *might redeem us from our iniquities*. When S. *Peter* in his *Sermon*, ſaith [|| *Repent and be converted, that your ſins may be blotted out*,] he takes it for a || *maxime* of *Chriſtian Doctrin*, that *Repentance* and *Converſion* muſt go *before Pardon*, and that our *Pardon* is to be granted in *intuition* of our *Repentance*. So ſaid *Peter* before the Council, that *Jeſus* was exalted to be a Prince and a Saviour: to give *Repentance* unto Iſrael, and *Remiſſion* of *ſins*, *Act.* 5. 31. We muſt *ceaſe* then from *ſin*, to be free from *puniſhment*; and we muſt *do* that which is *good*, to be *rewarded*. Now ſince no * *unclean thing* can poſſibly *enter into the Kingdom of Heaven*, and that therefore our *bleſſed Saviour* came *to* || *purifie to himſelf a Peculiar People*, he is by conſequence not an *abſolute*, but *Conditional Saviour*; a Saviour

* Matt. 1. 21.
|| Act. 3. 26.
* 2. 14.
‖ Act. 3. 19.
* Eph. 5. 5.
‖ Tit. 2. 14.

viour to *all*, upon *condition* of their *Repentance*; to *none*, *without it*. He *redeemeth* no man from *Hell it ſelf*, but whom he *redeemeth* from that *iniquity*, which *leads* him *thither*. So that the due conſideration of a *Death after Death which never dieth*, ſhould ſerve to put us upon a *ſpeedy* and *univerſal Reformation* of all our *lives*. For the forwarding of which,

Sect. 19. Let us conſider a ſecond time; that what- 2.
ſoever the *beginning* of *ſin* may be, yet ſince the *end* of it is *Death*, we ſhould *begin* our conſideration with the *end* of ſin, and *end* our conſideration with its *beginning*. If the very *laſt* things were ſtill *firſt thought on*, we would much rather *ſuffer* the *Death* of *nature*, than that which I call the *death of Grace*, becauſe it leads directly to the *Deprivation of glory*. It is the great *unhappineſs* of our *humour*, that we love to *look* on *ſin* in its *fore-parts* only, in its *ſpecious poſture* of *coming towards us*; than which there is nothing better *complexion'd* to the *miſty eye* of *Carnality*. Whereas if we looked as *intently* upon the *hinder parts* of *ſin*, in its *ugly poſture* of *going from* us, there is not any thing could appear more *completely loathſom*, not to the *eye* of *Reaſon* only, but of *Carnality it ſelf*. Would *Adam* have *eaten* of the *Tree of knowledg*, if he duely had conſidered [the * *morte morieris*;] that *in the day of his eating he ſhould ſurely die*? would || *Eſau* have *long'd* for a *Meſs* of *Pottage*, if he had firſt *ponder'd* the *conſequence* of *loſing* his *birth-right* and *bleſſing* too? would ſo many men of *Iſrael* have committed *fornication*, had they *foreſeen*, or but *ſuſpected*, that for ſuch a *ſmall ſin* (as ſome men *account it*) no leſs than *three and twenty thouſand ſhould fall in one day*? would a man *ſwallow wickedneſs* for being *ſweet in his*

* Gen. 2. 17.

|| Gen. 27. 38.

1 Cor. 10. 8.

mouth, if he did seriously consider what 'twill be in his *Bowels*, (to wit) as * *bitter* as the *gall of Aspes*? would *Solomon* have *doated* upon the *lips* of *strange women*, if he had thought *before*, (as he did *after*,) that their || *end* would be *sharp* as a *two edged Sword*? would *stoln waters* seem *sweet*, unto one who remembers the * *Dead are there*, and that her *guests are in the depths of Hell*? it cannot be. Had || *Sisera* but thought of the *Nail* of *Jael*, he would not have trusted himself so freely under her *Tent*, and her *Mantle*. Nor would *Sampson* have *slept* upon *Delilahs knees*, if he had thought upon the * *Cisars*, and the *fetters of brass*. Nor would the *Lords of the Philistines* have made such a *pastime and sport* of *Sampson*, if they had warily *foreseen* they were pulling an || *house* upon their *heads*; (although *they* did it with *Sampson's hands*.) It was handsomly said by an *ingenious Heathen*, (to the *reproach*, or *instruction* of many *Christians*,) that if the * *Qualms* and the *headaches* of *drunken people* did happen *before* their *Debauch*, as they are wont to do *after it*, there would hardly be a *drunkard* in *all the world*. But the misery of it is, (and never enough to be *deplor'd*,) the *sequels* of *sin* are seldom *thought* on, *before* the *sin* is *committed*; and straight *forgotten*, when they are *past*; but the *tragical End* is seldom thought *upon at all*, until the *time* when they can *think* upon *nothing else*, and would think themselves *happy* if they were able to *forget* it. Lord! what a *great pity* is it, that we will not do That *once* to *purpose*, which (if not) we must do *always*, and that to *no purpose*? and which if we *would do*, whilst it is *prudently* to *be don*, we would *cast our sins from us*, as *Amnon* did *Tamar*, and || *bolt* the *door* too after

* Job 20. 12, 14.

|| Prov. 5. 3, 4.

* Prov. 9. 17, 18.

|| Judg. 4. 18. 19, 20, 21.

* chap. 16. 16, 19, 21.

|| verse 25. 30.

* εἰ τοῖς μεθυσκομένοις ἑκάστης ἡμέρας ἀλγεῖν συνέβαινε τὴν κεφαλὴν πρὸ τοῦ πιεῖν τὸν ἄκρατον, ἡμῶν οὐδὲ εἷς ἔπινεν ἄν. νῦν γε πρότερον τοῦ πόνου τὴν ἡδονὴν προλαμβάνοντες ὑστεροῦμεν τ' ἀγαθοῦ. Clearchus ἐν Κορινθίοις.

|| 2 Sam. 13. 17.

after *Them*, as *he* did after *Her*. What *ſilly creatures* are we, and *heedleſs*, to be taken with our *ſins*, as the *Mariners* heretofore were ſaid to be with the *Sirens?* whilſt they faſten'd their *eyes* upon the *faces*, and their *ears* upon the *voices* of thoſe *Sea-monſters*, but *heeded not that part* in which the *beautiful woman* became a *Fiſh*. ‖ But ſin is a *worſe* kind of *Siren* than ſo; as having the *face* of a *woman*, but a *Serpent's Tail*. Whilſt we *behold it* at a *diſtance*, we ſeem to ſee (in its *forehead*) the picture of *profit*, or *pleaſure*, or *worldly greatneſs*. But when it hath got us into its *embraces*, it even *hugs* us into *deſtruction*. When it looks the *moſt kindly* & moſt *obligingly* upon us, it *puts forth a Tail* which always *ſting's* whom it allureth, and always *poiſons* whom it *ſtingeth*, and always *murder's* whom it *poiſoneth*, unleſs its *ſting* be *pluckt out*, by *timely Repentance*, and *Renovation*. Tis like thoſe * Locuſts, which had a *face* like a *man's*, and *hair* like a *woman's*, but *teeth* like a *Lyon's*, and a *tail* like unto *Scorpions*, and in that *tail* there was a *ſting* too. We muſt *defend* our ſelves therefore againſt our *ſins*, (as *Ulyſſes* did himſelf againſt the *Sirens*,) by *ſtopping* our *Ears* from every *evil word*; by *cloſing* our *eyes* from every *evil object*; by *binding* our *hands* from every *evil Action*; by *turning aſide* our *feet* from every *evil way*; and by *covenanting* with our *Hearts*, that they may not ſo much as *conceive iniquity*; and that (in *both* the *ſenſes* of S. *Pauls word*) we may *abſtain* [ἀπὸ τοῦ εἴδους,] not only from *all ſorts*, but all ‖ *Appearances* of *evil*. And

‖ *Mulier formoſa ſuperne Deſinit in piſcem.*— Horat. de Ar. Poet.

* Rev. 9. 7, 8, 10.

‖ 1 Theſſ. 5. 22.

Sect. 20. This may *prompt* us unto a *third conſideration*; that ſince there is a *chain* of *vices*, as well as of *virtues*, (*That faſtning* us to *Hell*, as *This* to *Heaven*,) we ſhould beware of the *leaſt link*, becauſe it *leads* us towards the *greateſt*. For (as it is with the *links* of a

3. *Diochrys. in orat.* 30. *p.* 304, 305.

chain) *one ſin* loves to *follow* upon the *neck* of *another*. The *firſt* ſin *obligeth* us to the *commiſſion* of a *ſecond*; and [* κακὰ κακοῖς ἰάονται,] the *ſecond* cannot be *ſafe*, but by a *third*; and [*per ſcelera ſceleribus tutum eſt iter*] the *fourth ſin draws* on a *fifth*. And the *chain* is quickly *long* enough, to *reach* as far, as *death* and *Hell*. This ſhould teach us to be *affrighted* at ſuch as are lookt upon as *venial* and *trifling ſins*, committed only againſt the *leaſt* of the *commandments*, (as the ‖ *Phariſees* reckon'd them) which men think they may *break* without any *great danger*, little thinking that *the end even of thoſe things is death*. The *neglect* of *ſmall ſums* will make a *rich* man a *Bankrupt*. He that is ſo *ill* a *husband*, as to *morgage* his *ſoul*, be it for any the *leaſt ſum*, (of *profit*, or *pleaſure*,) is in very great danger to *ſell* it *out-right*. Let no man deceive you with *vain words*, (ſaith the *Apoſtle*) for *becauſe of theſe* * *things* (*ſmall* perhaps in your opinion, but *great* and monſtrous in their *effects*,) *the wrath of God cometh upon the children of diſobedience*. Where the *Serpent* once gets in his *head*, he is apt to *make way* for all his *body*. Beſides; the very *leaſt ſin* is committed againſt as *great a God*, as the *greateſt*. And being *wilful*, is *great*, becauſe 'tis *damning*. He that *thus offendeth in any one* ‖ *point*, *is guilty of all*, although (excepting *that point*) *he ſhall keep the whole law*. And this was one of thoſe reaſons I gave *before*, why for ſo *ſmall a ſin ſeemingly*, as the *eating* a * *little fruit*, God ſhould pronounce ſo *great a judgment*, as [morte morieris] *dying thou ſhalt dye*. The *whole nature* of *rebellion* being *wrapt* and *folded up* in the very leaſt breach of his *Royal Statutes*. We know the *anger* of God was *kindled* againſt the *men of* ‖ *Bethſhemeſh*, who did but *look* into the *Ark*, as well as againſt *Uzza*, who *laid* his *hands* on it; and as well againſt *Uzza*, who took *hold only* to

* *Zoſim. l. 2. p. 61.*

‖ Matt. 5. 19. *Ha Xngæ ſeria ducunt in mala.* Hor.

* Eph. 5. 6.

‖ Jam. 2.

* Gen. 3. 6.

‖ 1 Sam. 6. 15.

to * *save* it, as against the wicked *Philistines*, who despitefully took *it away*. A little portion of * *wild vine*, (or *Colloquintida*,) made the *sons of the Prophets* cry out, *death is in the pot*. A *little sin* (like a *little pitch*) is *too much* to *defile us*, who cannot *enter the Kingdom of Heaven*, until we are *clean*; when *lust* hath * *conceived*, it seldom suffers an *abortion*, but *bringeth forth sin*. And (because the *commission* of *lesser sins* hath given *Hostages* to *Satan* for the *commission* also of *greater*,) *sin* is not apt to *leave teeming*, until it *bringeth forth death*. And let our *care* for *prevention* be what it *can be*, we should *ever* think it *too little*, because the *ingruent danger* is so *exceedingly great*.

* 2 Sam. 6. 7. ‖ 2 King 4. 38, 39, 40.

* Jam. 1. 15.

Sect. 21. *Fourthly*, let us *consider*, that since *the death after death which never dies*, was not so *clearly exhibited*, nor so *notoriously known*, to them that liv'd under the *law*, (whether of *nature*, or of *Moses*,) as 'tis to *us* under the *Gospel*, or (*law of Christ*,) it should serve to *admonish us* upon whom the *Name* of *Christ* is *call'd*, that as our *knowledg* of *Hell* is more *distinct*, so our *religious fear* of going *thither* should help to keep us the more in *order*. We know that *Parents correct* their *children*, though more *frequently* in their *minority*, yet more *severely* when they are *ripe*. The *Disobedience* of the *little ones* is *chastized commonly* with the *Rod*; but the *Rebellion* of a *Son* who is a *Major* is *often* punish't by *Disinheriting*. And this is much like the *Case*, betwixt the *Mosaical*, and *Christian Church*. For whilst the *Jews*, as *A B C-darians*, were (as it were) *conning* their *Alphabet*, or the very *first elements* of *Christianity*, (for so we may call their *Expectation* of the *Messias*,) and therefore taught by *little and little* under the *Pedagogie* of *Moses*, (who was no more in *effect* than our

4.

Saviours

Saviours Uſher,) it was commonly the *method* of *God Almighty*, to *correct* them for their *truanting* by *temporal puniſhments*, that they might thereby take *warning*, and eſcape the *puniſhments eternal*. But now for *us*, who have been *taught* the *higheſt leſſons* in *Religion*, and have made a great *procope*, or *growth in knowledge*, and are competent *Proficients* in the *School* of *Chriſt*, we are in *reaſon* to *believe*, that as we *ſeldomer are whipt* than the *Iſraelites were*, ſo we are much *more obnoxious* to be *turn'd* out of the *School*. The *leſs* we are *ſcourg'd* for our *Rebellions*, the *more liable* we are to be *Diſinherited*. For the *greater* have been our *obligations*, by ſo much the *greater* is our *Ingratitude*. The *greater* and *clearer* our *knowledg* is, the more our *ſins againſt knowledg* are *inexcuſable*. The *greater* ſuch ſins are, the more God's *mercy* is *abus'd*; the more his *mercy* is *abus'd*, the more his *Juſtice* is ſet on *fire*; and his *Juſtice* ſet on *fire* muſt be *ſatisfied* with *fuel*, either in *this world*, or in the *next*. If we conſider with our ſelves, how very *hard* a thing it is to have our *good things here*, with *Dives*, and with *Lazarus* too *hereafter* in *Abrahams Boſom*; how unlikely a thing it is, to grow *big* with *riches*, and withal to enter through the *Eye* of a *Needle*; how unuſual a thing it is, to be *Imparadis'd* in this *life*, and yet *Inthron'd* in *that to come*; it will afford us matter of *comfort*, if we are *piouſly improſperous*, as well as of *terror*, if we are *proſperouſly impious*. And

5. *Sect.* 22. This doth naturally lead us unto *a fifth conſideration*; That if the *wages* and *concluſion* of *ſin* is *death*, and ſuch an *intolerable death*, as whoſoever ſhall *undergo*, would think it a *Bliſs* to be *return'd* into his ancient *nothing*; we ſhould be taught by the *precept*, (and not by the *example*) of Holy *David*, * *not* to *fret*

* Pſal. 37. 1, 2.

our

our ſelves becauſe of evil doers, nor to be *envious againſt the workers of iniquity*. For *the proſperity of fools ſhall but deſtroy them*, (ſaith * *Solomon*,) and *the candle of the wicked ſhall be put out*. *Proſperity* (it ſeems) is a *dangerous weapon*, and *none* but the *innocent* ſhould *dare* to *uſe* it. Even the *Pſalmiſt himſelf* (*before* he thought upon *this*) began to ‖ *envy* the *proſperity of wicked men*. 'Twas ſuch a *ſtumbling block* in his *way*, that he profeſſeth *his feet were almoſt gon*, and that *his ſteps had well-nigh ſlipt*. When he ſaw that the *the ungodly did proſper in the land*, and *came* in no *troubles* or *misfortunes like other men*, whilſt he *himſelf*, (good man!) was *daily plagu'd*, and *chaſtened every morning*, he was *tempted* to *believe*, that *he had cleanſed his heart in vain*, and *in vain had waſhed his hands in innocence*. *Until* at laſt he *went into the Sanctuary of God*, and there he *underſtood the end of theſe men*. Indeed the *ſanctuary of God* is able to furniſh us with *anſwers* to all our *difficulties* and *doubts*. Whilſt we are *envying* the *ways* of ſuch as are *proſperouſly miſerable*, we are taught (in *Gods Sanctuary*) to *compaſſionate their end*. We are there well *inform'd*, that it is no ſuch *preferment* as ſome account it, to be *ſet* by *God Almighty* in * *ſlippery places*, and *to be caſt down thence into Deſtruction*. The only *critical day*, wherein to *judge* who is the *happieſt*, or the *unhappieſt man*, is (as *Solon* ſaid to *Cræſus*) the *laſt day of his life*. And the reaſon why *Tellus* was thought much *happier* than the *King of Samos*, was, becauſe he made a *better end*. We may argue with upright *Job*, that if men will *obey*, and *ſerve God*, *they ſhall* [in likelyhood] *ſpend their days in proſperity*, *Job* 36. 11. But not on the contrary, if they ſpend their days in *proſperity* they have obeyed and ſerved God. The Prophet * *Malachi* concluded, that it was

* Prov. 24. 1, 2, 19. Chap. 1. 32. Chap. 24. 20.

‖ Pſal. 73. 3.

verſe 2, 5, 12, 14.

13.

17.

* 18. compare Deut. 32. 35. ‖ Mal. 3. 14, 17.

* Mal. 3. 14, 17.

no

no vain thing to ſerve the Lord, but that there was *profit in keeping his ordinance*, and in *walking mournfully before him*, becauſe of *that Day when God would make up his jewels*. A *proſperous ſinner* (on the contrary) hath *no profit of his pride*, nor *good in his riches*, becauſe *when he ſhall caſt up the accounts of his ſins, he ſhall come with fear*, and *his wickedneſs ſhall convince him to his face. Then ſhall the righteous man ſtand with great boldneſs before ſuch as have afflicted him; which when they ſee, they ſhall be troubled with terrible fear, and be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond All that They expected. Then repenting and groaning for anguiſh of ſpirit*, they ſhall ſay within themſelves, *this is he, whom we had ſometimes in deriſion, and a proverb of reproach, we fools accounted his life madneſs, and his end to be without honour*; we *wearied our ſelves in the way of wickedneſs and deſtruction; but how is he numbr'd among the children of God? and his lot is among the Saints?* this is the *lively proſopopœia* which is us'd by the *Author* of the *book* of *Wiſdom*; and may be of *good uſe* to ſuch as are *grieved* and *vexed* at the *proſperity* of the *wicked*, who ought to conſider with themſelves, that God *permit's* the very *Devil* to *ſport* himſelf (like a *Leviathan*) in this *valley of Tears*. The *Kingdom* of *Satan* (in this world) is *permitted* to *flouriſh* more, than is the very *Kingdom* and *Church* of *Chriſt*. And it is not any wonder, if the *children* of *Satan* (like *Satan himſelf*) are not *tormented before their time*; but (in the *phraſe* of S. *Jude*,) are *reſerved unto judgment*. Thus the good Prophet *Habakkuk* reſolv'd his *Quære*, *why God ſuffer's the wicked to devour the man that is more righteous than he? O Lord* (ſaith he) *thou haſt ordained them for judgment, thou haſt eſtabliſh'd them for correction*. The *Prophet Jeremy complain'd* (for a little while) *wherefore doth*

* Wiſd. 4. 24, &c. 5. 8.

Chap. 5. 1, 2.

Verſe 3, 4, 5, 6, 7, &c.

Hab. 1. 12. 13.

doth the way of the wicked **proſper? wherefore are they happy that deal very treacherouſly?* But he *ſatisfied* his *Quære* with the conſideration of their *End*, *Pull them out like ſheep for the ſlaughter; and prepare them for the Day of ſlaughter.* Let us therefore rather *pitty*, than *repine* at any man, for having the hard *lot* of *Dives*, which is to *receive his* ‖*good things here.* For beſides the *miſery* of *ſin it ſelf*, and the *unhappineſs* to be **filled with his Devices*, *the endleſs end of all is Death. All* his *life* is but a *breathing-while* betwixt the *Womb* and the *Grave*; and the *Grave* (which is much *worſe*,) is but an *Antichamber* to *Hell.* And,

* Jer. 12. 1, 3.

‖ Luke 16. 25.

* Prov. 1. 32.

Sect. 23. This may eaſily *ſuggeſt* unto us a *ſixth conſideration*; that if the *end of ſin* is ſuch a *Phoberon*, as that a man would not ſuffer *one hour* of thoſe *torments*, to purchaſe an *eternity* of *ſinful pleaſures*; we ſhould ſtand ſo much in fear of *That*, as to ſtand in fear of *nothing elſe.* We ſhould **not fear them that can deſtroy the body only*, for *fear of him that can caſt both body and ſoul into Hell.* For *They* can *threaten* no more to *us*, than ‖*Nature it ſelf* doth *threaten them.* Perhaps much *leſs*, for *one fit* of the *ſtone* is much *more painful*, than to *die* (with S. *Stephen*) by being *ſton'd.* And therefore 'twas well ſaid of ‖*Socrates*, that *Anytus* and *Melitus could kill, but they could not hurt him.* The *good Emperour Mauritius* was ſo exceedingly *afraid* of an *immortal death*, for *neglecting* to *redeem* ſome *Chriſtian captives*, that he ſent *letters Patent* to all his *Clergy*, to *intercede* with *God Almighty* in his behalf, and to *beg* the *favour* of ſome *affliction*, that ſo his *pardon* might be atteſted. And when he was afterwards *depos'd*, yea *ſucceeded* too by one of his *baſeſt ſubjects*, and ſaw his *five* pretty *children cruelly butcher'd* before his *face*, he

6.

* Matt. 10. 28.

‖ Σὺ ἀσπαλεῖς μοι θάνατον, σοὶ φύσις.

‖ Ἄνυτος καὶ Μέλιτος ἀποκτεῖναί μὲ δύνανται, βλάψαι δὲ οὐ. Epict. Enchir. c. 66. Et Arrian. l. 1. c. 29. περὶ ἀσφαλείας.

was ſtrangely tranſported into this bravery of *Expreſſion*, * [Δίκαιος εἶ Κύριε, καὶ δίκαιαι αἱ κρίσεις σου,] *Righteous art thou O Lord! and juſt are thy judgements.* Thus (according to his *prayers*, and the *interceſſion* of his *clergy*,) he *was* ‖ *judg'd and chaſten'd in the world, that he might not be condemned with the world.* And when a *Monck* took upon him to *expoſtulate* with the *Almighty*, why in the room of ſo *good* an *Emperour* as *Mauritius*, ſo *wicked* a man as *Phocas* ſhould be *ſuffer'd* to *reign* over the *Chriſtians*, he received this anſwer by a *voice* out of the *clouds*, [* χειρόνα οὐχ εὗρον πρὸς τὴν κακίαν τῶν κατοικούντων ἐν τῇ πόλει,] *I could not find a man more wicked to puniſh the wickedneſs of the men that live in Conſtantinople.* To the *worſt* kind of *people*, there was none (it ſeems) ſo *ſuitable*, as the *worſt* kind of *Prince*. Nor could any thing be *fitter* for the very *beſt Prince*, than from the *Croſs* of his *Saviour* to *take* his *riſe* into a *Kingdom*. The *caſe* and *prayer* of *Mauritius* put me in mind of a *Text* in *Scripture*, which as it is *famous* for its *difficulty*, ſo, being *explain'd*, is very *uſeful* in the *Application*. ‖ *Every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.* That is to ſay, *every one of thoſe men*, who do not *mortifie* their *fleſhly members*, (of whom it is ſpoken in the verſes going before) who do not *cut off a foot*, or *pull out an eye*, by *ſelf-denial*, and *mortification*, he *ſhall be ſalted*, that is * *conſum'd* (for ſo it ſignifies, both in the *Septuagint*, and *Hebrew*, (*Jer.* 38. 11.) and that with *fire*, that is, in *Hell*. For our Saviour doth *compare* ſuch as are *reprobated* to *Holocauſts*, in a *two-fold reſpect*. Firſt, as the *Holocauſts* under the *law* were to be *burnt* in *that fire* which was never to be extinct, but (by the law) to be *kept alive*; ſo our *Saviour* had ſaid (in the verſe immediately going before) that whoſoever doth not *pluck out* an *offending eye*,

* φιλάνθρωπε Δέσποτα, δικαιοκρίτα ὦ δὴ μᾶλλον, καὶ ἐν τῷ μέλλοντι αἰῶνι, Cedrenus in vitâ Mau. pag. 330. 331.

‖ 1 Cor. 11. 32.

* Idem p. 334.

‖ Mar. 9. 49.

* ἁλίζεσθαι est consumi. *hinc trita veſtimenta* Jer. 38. 11. *dicuntur* ἁλισθέντα *aut* ἁλισωθέντα *ad verbum ex Hebræo.*

eye, ſhall be *caſt into the fire* that *is not quenched*. Secondly, as the *Holocauſts* were *burnt* to *God intirely*, (without any the *leaſt reſerve* for the uſe of *man*,) for the declaring of his *right to all the creatures*; ſo the *Reprobates burning* in *Hell* do ſerve for no greater *uſe*, than to *exerciſe* and *ſatisfie* the *vindicative Juſtice* of *God Almighty*. And hence it is, that the *deſtruction* of the *wicked* is call'd a * *ſacrifice*, in ſeveral paſſages of Scripture. Whereas the *children of God*, whoſe *ſelf-denials* and *mortifications* do (as 'twere) *eat out* the rottenneſs of *vile affections*, (as *ſalt* is wont to || *eat out* the *rottenneſs* of *fleſh*,) are compar'd in *Scripture* to a *living ſacrifice*, a *ſacrifice holy*, *acceptable to God*. For as *ſalt* is moſt apt to *preſerve fleſh* from *putrefaction*, ſo *mortification* is as apt to preſerve the *ſpirit* from *corruption*; from *corruption to* * *incorruption*, that is to ſay, to *immortality*. So that the *ſenſe* of the *words* doth ſeem to be the *ſame* with what *went before*, (viz.) *That the whole man muſt be redeemed* (if need require) *with the loſs of a member*. It is not only *convenient*, but || *profitable* for us, that *one* or *two* of *our members periſh*, to preſerve our *whole body from being caſt into Hell*; *That's* the *thing* to be *eſcaped* by *any means*; how *difficult*, how *painful*, how *chargeable* ſoever, it ſhould be *eaſie*, *cheap*, and *pleaſant* too, when 'tis in order to *ſuch an end*: || *skin for skin*, *yea*, *all that a man hath will he give for his life*; and ſhould he not give his *life too*, to reſcue his *ſoul* from a moſt *wretched*, unto a *bleſſed immortality*? ſince every man living hath a *putrid part* in him, which muſt be *conſum'd*, and *eaten out*, ſome way or other, by *ſalt* in *this world*, or by *fire* in the *next*; by being *judged* with the *righteous*, or *condemned* with the *Reprobates*; by *tribulations*, *mortifications*, and *contritions here*, or by *weeping*, *gnaſhing of teeth*, and *fire unquenchable hereafter*;

* Iſa. 34. 6. Jer. 12. 3. Ezek. 21. 9, 10. Dan. 7. 11.

|| *Sal exedere ſolet putredinem* Grot. *in* Mar. 9. 49. *animi ſalituram ſequitur ἀφθαρσία.* Rom. 2. 7.

Rom. 12. 1.

* 1 Cor. 15. 42.

|| Matt. 5. 29, 30.

|| Job 2. 4.

it concern's us to *reaſon* within our ſelves in *this manner*. If we are *lovers* of the *world*, and the *world* of *us*; if we have *lived all our days*, in *eaſe*, and *plenty*, in *health*, and *Honour*; if our *putrid affections*, our *ſenſualities* and *delights*, have not been *eaten out* with *ſalt*; if we have born no part of the *Croſs* of *Chriſt*, nor *drank at* all of the *Cup* of *trembling*; it is either becauſe we have not *ſin'd*, (which is *impoſſible*,) or becauſe we are in *danger* to be wholly *given up* to our *vile affections*. For the words of the *Apoſtle* (as well as thoſe of our
* Heb. 12. 7, 8. *Saviour*) are *Univerſal*. * *There is no ſon, whom the father chaſteneth not.* And *whoſoever is without chaſtiſement*, is but a *baſtard*, and not a *ſon*. From whence it follows, that if we are not now *judged and chaſtened of the Lord*, (whilſt we are in *this world*,) we ſhall cer-
‖ 1 Cor. 11. 32. tainly (*hereafter*) *be* ‖ *condemned with the world*. Every man, as a *living ſacrifice*, ſhall be *ſalted* with *ſalt*; or, if he is not, then as an *Holocauſt*, he ſhall be *ſalted* with *fire*. And therefore we that are not *ſalted*, muſt needs be *burnt*. If we have not the *mark* of *ſons*, then ſurely we muſt needs have the *brand* of *baſtards*. And if this is the *caſe*, then bleſſed be that *hand*, which ſhall *preſerve* us in *Brine*, that it may not *conſume* us in *Fire of Brimſtone*. Bleſſed be thoſe *ſtripes*, which are meant to *drive* us out of *Perdition*.

7. *Sect.* 24. Laſt of all let us *conſider*, that ſince, as *ſinners*, we have *imbark'd* our ſelves in ſuch a *dangerous Adventure*; ſince the *Sea* in which we *ride* is firſt an
Vide Strab. lib. 7. *Ægæan*, and then an * *Axine*; full of *rocks* whilſt we are *ſayling*, and *inhoſpitality* when we are *landed*; and

* *Dictus ab Antiquis Axenus ille fuit.* Ovid. de Ponto. *propter immanitatem eorum qui ejus litora incolebant, hoſpites immolabant, & carnibus mavducatis, ex Calvis pocula conficiebant.*

ſince

ſince there is not any *Harbour* which we can poſſibly *put in at*, but either *Repentance*, or *Death*; we ſhould * *die dayly*, whilſt we are *here*, that ſo *hereafter* we may *not die eternally*. And ſince 'tis the *moſt* that we can ſay in our *Advocacy* for *ſin*, (which yet is commonly ſo much as to *prevail* againſt us,) that the *pleaſure* of *ſin* is *preſent*, whereas its *wages* is at a *Diſtance*, *wrapt* up in *futurity*, and ſo *imperceptible* to men of *meer ſenſe*, who are not ſo much *affected* with things *inviſible* and *future*, as with the *ſweet* or *bitter* things which they *taſte* at *preſent*; it will be to us of ſome advantage, to *make* it *preſent* to our *Thoughts*. Therefore let's *fancy* to our ſelves, that the *year of* * *recompence* is *at hand*; that God is *now ſtretching* upon us *all*, the || line of confuſion, and the *ſtones of Emptineſs*. Let us *ſuppoſe*, and *imagine*, (at leaſt as *ſtrongly* as we *can*,) that the *Sun* is growing * *black* as a *ſackcloth* of *hair*, and the *Moon* as *Blood*; that the *Stars* of *Heaven* are *falling down* upon the *Earth*; that the *Heavens are ſhrinking up* like a *ſcrowl of Parchment*, and *every Mountain* and *Iſland removing out of their places*; that the *Arch-Angel* is *now ſounding* his *laſt* * *Trumpet* in our *Ears*, and *alarming* our ſouls to the *general Muſter* of the *Lord* of *Hoſts*; (where the || *accuſer* of the *Brethren* put's in a *Rowl* of *miſdemeanors*, ſo much *larger*, and *longer*, than that in * *Zachary*;) let us *examine* our *Hearts* and *Souls*, how (in ſuch a caſe as this) we ſhould be *probably affected*; whether with *tranſports of joy*, that the *time* is *now come* wherein *all ſorrow* ſhall be *baniſht* from our *Hearts*, and wherein *all* * *Tears ſhall be wip'd away from our Eyes*; or elſe with *ſcreeches* and *cryings out* to the || *Rocks* and *Mountains*; with moſt *importunate intreaties*, that they will be but ſo *kind* as to *fall* upon us, and *hide us from the face of him that ſitteth upon the Throne*, and

* 1 Cor. 15. 31.

* Hoſ. 9. 7.
|| Iſa. 34. 11.

* Apoc. 6. 12, 13, 14.

* 1 Cor. 15. 52.

|| Rev. 12. 10.

* Zach. 5. 2.

* Rev. 7. 17.

|| Rev. 6. 16.

from

from the wrath of the Lamb; (who, as at preſent he is our *Saviour*, ſo he will one day be our *Judge too.*) If we find our ſelves affected neither after the *firſt* manner, nor after the *ſecond*, but *hovering* as it were (like a *doubtful needle* betwixt *two loadſtones*) in a *trembling Quandary*; O how *urgent* a *neceſſity* doth lie upon us, to * *paſs the time of our ſojourning here in fear*? And to deſire of *God Almighty*, that he will teach us by a *miracle*, (as he did *good* ‖ *Hezekiah*, and as he did the *wicked Ninevites*,) how to *number our dayes*; that he will *certifie* us how * *long*, (or rather how *little*) *we have to live.* O how *neerly* doth it concern us to ‖ *work out our ſalvation*, (as with *faith*, and *hope*, ſo) with *fear*, and *trembling*? to be *continually prepar'd* for the *days of Recompence*? and *all the days and hours of our appointed time*, to be *ſolicitouſly* * *waiting till our change cometh*? O let us *earneſtly* indeavour by a *well-grounded Faith*, and by the *ſincerity* of *obedience*, (*whilſt it is call'd to day*,) to make our *calling and election* ‖ *ſure.* And ſince it is likely enough that *many* had hardly *ever* gon to *Heaven*, if they had not *believed* there is a *Hell*; let even that * *ſervil unworthy fear* have this *good influence* upon us, even *cooperate* with *Gods grace*, to *drive us* on into a *filial* one. Let us not for ſhame be like thoſe *children*, who (in *tract* of *time*) come to *play* with thoſe *Buggs*, which at *firſt* did *fright* them. Let not the *commonneſs* of our *belief* that there is a *Hell*, be any *leſſening* of the *horrour* with which we ought to *look upon it.* Let not *Immortal Death* (like a meer common *ſcarcrow*) become too *familiar* by being *converſt with.* But let the *Remembrance* of what I *now ſay*, [our *own mortality*, our *Saviours Death*, the *joys of Heaven*, and the *torments* of *Hell*,] be as a *fourfold* * *Cord*, to *pull* us *mightily* to our *Duties.* That whilſt the *ſecond* doth *draw*, the *firſt* may *drive*, and whilſt the

* 1 Pet. 1. 17.

‖ Iſa. 38. 5. Jon. 3. 4.

* Pſal. 90. 12.

‖ Phil. 2. 12.

* Job 14. 14.

‖ 2 Pet. 1. 10.

* *Pœnæ prius magnitudinem imaginare, ut de remedii adeptione non dubites.* Tertul. de Pœnit. c. 12.

* Eccl. 4. 12.

the *fourth* doth *allure*, the *third* may *fright* us into *obedience*.

Sect. 25. I will now put an end to this laſt *part* of my *Readers Trouble*, as S. *Peter* hath don to his *ſecond Epiſtle*. (if not upon the *ſame*) on the *like* occaſion. * *Since* * 2 Pet. 3. 10.
the Day of the Lord will come as a Thief in the night, in which the Heavens ſhall paſs away with a great Noiſe, and the elements ſhall melt with fervent heat, what manner of perſons ought we to be in all holy converſation, and godlineſs? Looking for, and haſtening unto the coming of God? Wherefore ſeeing we look for ſuch things as theſe, let us be diligent, that we *may be found of him in Peace, without ſpot, and blameleſs. And becauſe we know theſe things before hand, how that the long-ſuffering of our Lord is ſalvation*, [and how that the *way* to that *ſalvation is our long-ſuffering for the Lord*,] *let us beware, leſt being led away with the error of the wicked, we fall from our own ſtedfaſtneſs. But let us grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. To him be glory for ever and ever.*

11, 12, 13, 14, 15, 16, 17, 18.

THE

THE INTRODUCTION TO *The Second Part.*

Sect. 1. AFter all the *Discouragements* which have been hitherto represented, and which are given to *sinners* by *sin it self*; it falls out very unhappily, that the *greatest of sinners* are the *least discouraged* from *sinning*. And they are *therefore* not *discouraged*, because they *flatter* themselves that they are never awhit *concern'd*. And they are *therefore* not *concern'd*, because they think their *own failings* are *good*, and *harmless*; or so far *good*, as to be *harmless*. For as the *Persian Judges* once * flatter'd their *Incestuous King*, that though their *Law* against *Incest* was not *dispensable* by their *Religion*, there was yet *another Law*, by which the *Kings* of *Persia* might do what they *pleas'd*; so a sort of *self-flatterers* even in *Christendom* it self, though they acknowledge it a *sin* to transgress *any* of Gods *precepts*, do yet make *bold* with the transgression of them *all*, and that without the least *regret* or *scruple*, because they look upon *themselves* as *precious vessels*

* φάμενοι, νόμον οὐδένα ἐξευρίσκειν ὃς κελεύει ἀδελτεῇ συνοικέειν ἀδελφεὸν ἄλλον μέντοι ἐξευρηκέναι νόμον, τῷ βασιλεύοντι Περσέων ἐξεῖναι ποιέειν τὰ ἂν βούληται. Herodot. in Thalia. c. 31.

of *Election*, (like the * *ſhee-tempter* in *Epiphanius*,) on whom their *ſins* cannot take any faſter *hold*, than *water* doth upon a *garment* well *ſteept* in *Oyl*; the *leaſt ſigh* (they are confident) is very ſufficient to *blow it off*. Be they never ſo much *defiled*, a *fit* of *weeping* (they doubt not) will make them *clean*. And how ever *obnoxious* they may be to the *guilt* of ſin, their comfort is, they are *ſecured* from the *Danger*. Whereas the *men* whom they are pleas'd to call *veſſels* of *Diſhonour* or *Reprobation*, are *intangled* (they ſay) with *ſin*, as *Birds* with *Lime-Twigs*; all their *indeavours* of getting *out*, do but *ingage* them the *faſter in*. It was the bloody *conjecture* of the *hard hearted Jews*, that || no man living *uncircumciſed*, (however *piouſly addicted*, and *morally good*,) could be admitted by *God Almighty* to *life eternal*. But for *themſelves* they had a comfortable * *Talmudical Proverb*, *that every Iſraelite hath a ſhare of bliſs*, which cannot chuſe but *fall to him* under the notion of an *Iſraelite*. They took themſelves to be *free* of the *New Jeruſalem*, *Citizens* of *Heaven* by the very *privilege* of their *Birth*. And let their *failings* be what they *would*, it was ſufficient for *Them* that *they had Abraham to their Father*. *Die* they *muſt* in *this world*, becauſe they were *men*; but die *they could not* in the *next*, becauſe they were *the houſe of Iſrael*.

* ἐγὼ εἰμι σκεῦος ἐκλογῆς. Epiph. l. 1. Hær. Tom. 2. pag. 89.

|| Gro. in Annot. ad Jer. 23. 18.

* *Omnis Iſraelita partem habet futuri ſeculi.* apud *Grot. in Luc.* 3. 8.

Sect. 2. Now the chiefeſt *ground* of theſe *errors* (as well in *many* under the *Goſpel*, as in *moſt under the Law*,) doth ſeem to me to be plainly this. That men *abhorring* a *neceſsity* of *Univerſal Reformation*, *ſtrict obedience to precepts*, and *Perſeverance* unto *the end*, do love to look upon *all* their *Actions*, as well as on their *End*, not as their *Choice*, but as their *Deſtiny*; and would have their *End* to be *determin'd* without *reſpect* unto the *means*. That *they themſelves* are Gods *Favourites*, they very *eaſily* conclude from their *Confidence* that they *are ſo*. For to * *believe*, without *doubting*, is the *one great Requiſite* to their *ſalvation*. So the *ſecurity* of their *ſtate* is nothing elſe but their *Faith*, the *Nature* of which *Faith* is nothing elſe but *Security*. Be their *ſins* never ſo || *Mountainous*, yet as much of this *Faith* as a *grain* of *muſtard ſeed* (they think) is able to *remove them*. I ſay, the *principal ground* of all this *miſchief*, ſeems to me to be the *doctrin* of *irreſpective decrees*, applyed to a *miſerable*, or to a *joyful immortality*. It cannot be *preſſed* and *inculcated* either too *much*, or too *often*, upon the *people*, (what God hath *revealed* in his *word*,) That he is a * *reſpecter*, not of *Perſons*, but of * *Works*. That *Eternal* || *Deſtruction* is a *Gueſt*, which though *always unwelcom*, yet never comes *uninvited*. The firſt *cauſe* of it is *ſin*, which was not any part of Gods *Creation*.

* *Pecca fortiter, & crede fortius.* βλέπε πρὸς τὸν θεόν, *dictum Gnoſticorum. ad quos* Plotinus Enn. 2. l. 9.

|| Matt. 17. 20.

* Rom. 11. 14. 1 Cor. 11. 15. Rev. 18. 20. & 20. 12. Jer. 17. 10.

|| Hoſ. 13. 6, 7, 8, 9.

We do not find it among the *works* of his ἑξήμερον, *set down*, or *comprised* in the *first chapter* of *Genesis*. * *He* indeed made the *Heaven*, and the *Earth*; but it was to that end *that they might have their Being*. The *generations of the world were very healthful*, and *there was no poison of destruction in them, n r the Kingdom of Death upon the Earth*. *God created Angels and men*, *Angels* and *men created sin*, and (Sin we may say) *created Hell*, by being the *cause* for which *God made* it. *All* the *good* that *comes* from us we *owe intirely to* || Gods *free Grace*, without whose *manurement* and *cultivation*, we should *bring forth* just nothing, but *weeds*, and *Brambles*. *All* our *Evil* (on the contrary) doth *intirely* spring up from the *Iniquity* of our *Wills*. It is by God's *sole husbandry* that we *yield* any *Corn*; but our *Cockle*, and our *Tares*, are our *too voluntary production*. That *de facto* it *is* so, I have *elsewhere* shew'd (in *not many words*;) but that 'tis *madness* it *should* be so, and that it should be so too in Gods *peculiar* and *chosen People*, is the *greatest part* of my *Design* to make *apparent* to them that read me, And to *demand* in the *Name* of *God*, as God himself heretofore by the *mouth* of his *holy Prophet*,

* Wisd. 1. 14. &c.

|| τῆς περὶ τοῦ θεοῦ ἐπικουρίας χρήζομεν πρὸς ἀποφυγὴν μὲν τῶν κακῶν, ἀνάκλησίν τε τῶν ἀγαθῶν. Hiero. in χρ. ἐπ'. p. 271, 272.

* *Why will ye die O House of Israel?*

* Ezek. 18. 31.

Sect. 3. Before I point out the *branches* which *grow* from this *Text*, I muſt firſt ſhew the *Root* from whence the *Text* it ſelf doth *grow*. And that I find is ſet down at the *ſecond verſe* of this *Chapter*. *The Fathers have eaten ſowr Grapes,* Verſe 2. *and the childrens teeth are ſet on edge.* By which was given to be *underſtood*, (as may appear by the *parallel place*, *Jer.* 31, 30.) that *puniſhment*, without *guilt*, was a thing *hereditary*. And that the *children*, however *innocent*, were to *ſmart* for the *Sin* of their *guilty parents*. Upon occaſion of which *irrational*, *unworthy Proverb*, which the *houſe of Iſrael* had taken up, (in their hearts be-like, as well as in their *mouths*,) God *vouchſafed*, by the *mouth* of his Prophet *Ezekiel*, to make his own *Apology* to an *injurious people*. And at once to *inform the ignorant*, to *diſabuſe* the *ſeduced*, and to *confute* the moſt *malicious*, (if any ſuch there were,) he *ſpent* no leſs than a *whole chapter*, in a *juſt vindication* of his *own* ways, and in a *compaſſionate reproof* of *theirs*. And having ſhew'd them very plainly in the *former part* of that *chapter*, that *their ſins* and *his Judgments* were *both* derived, not from the *abſolute neceſsity* of his *Decree*, but from the *ſullen perverſeneſs* of their *wills*, he *then* beſpake them in a *ſtile*, at once *ſweetned* with

with *tenderneſs*, and alſo *ſharpned* with *Indignation*,

Why will ye die O houſe of Iſrael?

Sect. 4. Which words in general, make up a *merciful expoſtulation* of *God Almighty*, with an *obliged*, and *beloved*, but *wilful Iſrael*; And *compared* with the *Context*, as well as *conſidered* in the *letter*, *break* themſelves without *violence* into theſe *four Particulars*.

1. Firſt, the *fearful deſtructiveneſs* of *continuance* in *ſin*; and that to *all* perſons, of whatſoever *Quality*, or *Extent*. Not only to ſuch, as are *Aliens* to the *Covenant*, but even to the *Lot* of Gods own *inheritance*. And of *them*, not to a *few* only, but to *whole Churches*; even to *Iſrael*, and the *Houſe* of Iſrael.

2. Secondly, here is the *Fountain*, or *head-ſpring*, from whence this *ſin*, and this *deſtruction*, do both *originally ſtream*; to wit, *not God's* will, but *ours*. 'Tis not a *peremptory decree*, but a moſt *tender expoſtulation*. Not, ye *ſhall* die, but, why *will* ye?

3. Thirdly, we have here the ſtrange *unreaſonableneſs* of this *will*, in its ſturdy *reſolutions* of *courting death*. God put's his people to their Διότι, and if he cannot affright them with their *danger*, he would convince them of their *madneſs*. Since 'tis

'tis *reſolv'd* they *will* periſh, he deſires to know *why*: *Quare moriemini?* *why* will ye die?

Fourthly, Here is the *double paſſion*, or *Emotion*, (with *fear* and *reverence* be it ſpoken, for we muſt needs ſpeak *imperfectly*, when we ſpeak of him who is *perfection*,) which this *double madneſs* of the *will* doth ſeem to produce in God Almighty. The one of *pity*, [*O houſe of Iſrael!*] the other of *Indignation*, [*why will ye die?*] for as the *danger* of our *choice* does *grieve* God, ſo the *irrationalneſs* of it does, (as it were) *vex* him. As our *raſhneſs* cauſeth his *pity*, ſo does our *ſtupidneſs* his *Indignation*. And his *double reſentment* that we *will* die, ſhew's his *vehement deſire* that we *will not*. As appears moſt plainly by the words that are us'd both *before*, and *after*. 4.

Theſe *four Particulars* ſhall give both *matter* and *method* to the *following part* of my *deſign*.

CHAP.

CHAP. I.

Of the *Deſtructiveneſs* of *Sin* to *Gods* own *People*, *the Houſe of Iſrael.*

Sect. 1. UPon an * ancient *Tradition* amongſt the *Jews*, concerning thoſe *two Angels*, *Michael*, and *Gabriel*, that the *firſt* is a *Miniſter* of Gods || *Juſtice*, and the * *ſecond* of his *Mercy*; it hath pleas'd the *Fancies* of the *Rabbins*, that the Angel *Gabriel* ſhould *fly* with *two wings*, and *Michael* only with *one*. Thereby intimating unto us, that God is *ſwift* in ſhewing *kindneſs*, but *ſlow* to *wrath*. And agreeable to this *difference* 'twixt thoſe *two Attributes*, they have chriſtned the *two Angels* with *two* as *different Names*. For *Michael* they call *Fire*, and *Gabriel Water*; repreſenting a *Boanerges* by the *ſevereſt* of the *Elements*, and an *Evangeliſt* by the *ſuppleſt*. But then it ought to be conſider'd, that as *Fire well us'd* ſerves to *refreſh*, as well as *burn*; and that *water* on the contrary may as well *drown*, as *bathe* us; ſo Gods *Juſtice unprovok't* ſerves to *reward* and *cheriſh* us, whilſt his *mercy* too much *abus'd* may as well *terrifie* and *conſume* us. For as *Philoſophers* ſay of the *Motus Projectorum*, that the more *ſlowly heavy bodies* do *aſcend*, by ſo much more *ſwiftly* they *tumble down*; ſo the *unwillinger* God is to *liſt up* his hand, by ſo much more *heavily* he let's it *fall*. Or as when with the *right hand* we *draw* a *ſtring* from the *left*, by how much the farther we *ſtretch* it, it *leaps*

* Grot. in Luc. 1. 19.

|| Dan. 9. 24. Luke 1. 19. 28.

* Jud. 9. Rev. 17. 7.

back the more *forcibly*; or as the farther *back* we *draw* the *Arrow*, by ſo much the *forwarder* that *Arrow flies*; ſo the *precedent long-ſufferings* of God Almighty, do but *exaſperate* his *Indignation*. And from hence (I conceive) it comes to paſs, that though *continuance* in *ſin* is *deſtructive* even to *all*, 'tis ſo to *Thoſe* more *eſpecially* whom God hath *choſen* for his *people*. For his *anger* being *heightned* after the meaſure of their *ingratitude*, he rather *burns* up the *fat vine*, which brings forth *wild* fruit, than the *lean briar*, which brings forth *none*. Thus in the *fifth chapter of Eſay*, where the *houſe of Iſrael* is called Gods * *Vineyard* and the *men* of *Judah* his *pleaſant plant*, he firſt *upbraids* them with what he had *don*, before he *tells* them what they ſhould *ſuffer*. As 'twere on purpoſe to let them know, that his *Juſtice* was not ſo *terrible*, as his *Injur'd Love*. And although their *Oppreſſion* had *cryed* for *vengeance*, 'twas their *Ingratitude* that *brought* it *down*. That *Aſſyria* ſhould be *unrighteous*, and that *Egypt* ſhould be *Idolatrous*, is not a thing ſo *irrational*, nor by conſequence ſo *ſtrange*. But that the * *faithful city* ſhould become an *Harlot*, that *ſilver* ſhould wax *droſs*, and that *murderers* ſhould *lodg* in the *place* of *righteouſneſs*; (that || *Aholibah* the *elder ſiſter* ſhould be *more corrupt* in her *doings* than her *younger ſiſter Aholah*, that is to ſay, that *Jeruſalem* ſhould be *more wicked* than *Samaria*,) that *Iſrael* ſhould *not know*, and that *my People* ſhould not *conſider*, * *Hear O Heavens! and give ear O earth!* God, no doubt will be *ſevere*, as well to *Egypt* and *Aſſyria*, thoſe *rods* of his *anger*, as to *Iſrael* and *Judah*, thoſe *ſpecial objects* of his *Love*. But with a *difference* of *Puniſhment*, as there hath been of *obligation*. For || *not to know* God's *will*, is not ſo *bad* as to *deſpiſe* it. And ſo ſaith * *Clemens Romanus*, that by how much the *greater* our *knowledge* is,

* Iſa. 5. 4, 7.

* Iſa. 1. 21, 22.

|| Ezech. 23. 2, 4, 11.

* Iſa. 1. 2, 3.

|| *Minoris criminis reatu eſt legem neſcire, quam ſpernere.* Salvia. de Provid. l. 2.

* ὅσῳ πλείονος & καταξιώμεθα γνώσεως, τοσούτῳ μᾶλλον ἐκκοπτόμεθα κινδύνῳ. Clem. Rom. in Epiſt. ad Cor. p. 54.

is, by *ſo much the more are we obnoxious to greater danger.* As a man of *Gilead is* the more *inexcuſable*, if his *wounds* are not *cured* for want of * *Balſam*, or of *Chirurgions*, whilſt *Gilead* doth eminently abound in *both*; ſo withal is *one* of *Iſrael*, if his *ſins* are not *reform'd*, by ſuch abundance of *Prophets*, and ſo *much Preaching.* God would not that his *Judgments* ſhould light ſo *heavily*, upon the *poor and fooliſh*, who || knew not *his ways*, (ſaith the Prophet *Jeremy*,) as upon the *great* and *wiſe*, who (notwithſtanding their *knowledge*) did *break the yoke and the bonds*, that is, *the precepts* of their God. * *How ſhall I pardon thee for this?* (ſaid *God* to *Iſrael*) *thy children have forſaken me, and ſworn by them that are no Gods; when I had fed them to the full, they then committed Adultery*; an *unfaithful friend* is far *worſe*, than an *open enemy*; and a *treacherous wife*, than a *common Harlot.* They were more to be *blam'd* who *ſwore* || *falſly* by their *true God*, than thoſe *well meaning fools* who *ſwore truly* by their *falſe ones.* Our *bleſſed Saviour* hath *determin'd* (concerning *thoſe* that were *children*, and *thoſe* that were *ſtrangers* to the *Covenant*,) that of any *two* * *ſervants* who do *not do* their *Maſter's will*, the *wilful* ſhall be beaten with *many ſtripes*, and the *ignorant* but with a *few.* This is *exemplified* by our *Saviour* in *more* particulars than *one*, that men may *remember* it the *better*, and *conſider* of it the *more.* It ſhall be *worſe* for *Corazin* and *Bethſaida* in the *day of judgment*, than for *Tyre* and *Sidon*, not ſo much becauſe they *ſinned more*, (their ſins conſidered in *themſelves*,) but becauſe they had || *means* of *ſinning leſs.* For theſe *latter* were preach't to by *Ezekiel* only, but the *former* by *Chriſt himſelf.* It ſhall be worſe for *Capernaum* in *that day*, than for *filthy Sodom*; and that becauſe *Theſe* had *Lot* only to *reform* them, but *thoſe other* had *Chriſt himſelf.*

* Jer. 8. 22.

|| Jer. 5 4, 5.

* Verſe 7.

|| Verſe 2.

* Luke 12. 47.

|| Matt 11. 21, 22, 23, 24.

himſelf. It ſhall be worſe for the *Jews*, God's *choſen people*, in the *day* of *Judgment*, than for the *Idolatrous* and *heathen Ninevites*; becauſe *Theſe* had but a *Jonas* to work upon them, whereas the *other* had *Chriſt himſelf.* So in the *tenth of* S. *Matthew*, it ſhall be better for *Gomorrah* in the day of Judgment, than for *that City* of *Judea*, (or *other Countrey*,) where the *Goſpel* hath
*Matt. 10. 15. *been*, and hath been **refus'd.* Upon all which it follows, by *undiſputable conſequence*, that if God's *forraign enemies* (as I may call them) are *whipt* with *Cords*, his *Inbred Rebels* ſhall be with *Scorpions.*

Sect. 2. A piece of *Juſtice* ſo *natural* to the very *community of men*, that 'twill *extort* a *ſuffrage* even from
‖ Διπλασίας ζημίας ἀξιοῖ εἶναι, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγόνασι. Thucyd. l. 1. p. 57. Them that are to *ſuffer* it. ‖ *He* in *Thucydides* could ſay to the *Lacedemonians*, that ſuch as are *fugitives from virtue*, and *ſide* with *vice*, deſerve not a *leſs*, but a *double puniſhment*; *one* for their *choice*, and *another* for their *deſection.* Thus the *Jews* heretofore did ſo *abominate* the *Samaritans* who were *Apoſtates* from their *Religion*, more than the *Gentiles* who were but *Aliens*, that againſt *Thoſe* they exercis'd their *Anathema*, but againſt *Theſe* only their *Aphoriſmos.* That is to ſay, (in plainer terms,) the *one* they baniſh't from their
* Grot. in An. ad Luc. 6. 22. * *Coaſts* only, but the *other* from their *charity.* And it is part of that *Law* which *God* had given them, that *if the ſon of their mother, yea if the wife of their boſom, yea if their friend that is as their own ſoul,* ſhould *intice them*
‖ Deut. 13. 6, 7, 8, 9. *ſecretly to the ſervice of* ‖ *other Gods, they ſhould not conceal him, they ſhould not ſpare him, yea they ſhould not pity him, they ſhould ſtone him with ſtones, that he ſhould ſurely die.* And although this *laſt ſeverity* was the *peculiar* of the *Jews*, yet the *Chriſtians* alſo came very *neer* them in the *firſt*; for (even *then* when they were

pureſt)

pureſt) although they did *preach* for the *Salvation* of the *Heathen world*, yet for *Apoſtates* they would not **pray*. And how much *Chriſtians* now do *hate* even their *Fellow-Chriſtians*, (under the *notion* at leaſt of *Hereticks*,) more than the *common enemyes* of *Chriſtendom*, we may conjecture even by this; that the *confining Princes* of *Chriſtendom* have commonly *choſen* in their *particulars* to pay *tribute* to the *Turk*, rather than *joyntly* to *endeavour* his being *Tributary* to *Them*. It hath been frequent for *Chriſtians* to *buy peace* of the *Mahumetans*, meerly to *break* it with *one another*. So that *meaſuring God's method* by our own *humane line*, we muſt confeſs it to be *reaſonable*, that as the *corruption* of the *beſt men* is the *worſt corruption*, ſo the *vengeance* of the *ſweeteſt mercy abus'd* ſhould be alſo the *ſharpeſt vengeance*.

* 1 John 5. 16.

Sect. 3. This perhaps may become the more *convincingly clear*, by way of *anſwer* to an *objection*, which may be made in the name of the *houſe of Iſrael*. What, can *Iſrael* alſo *die*? whom God *hath cauſed to* || *cleave unto him*, as *the girdle cleaveth to the loyns*? that *they may be to him for a people*, and *for a name*, and *for a praiſe*, and *for a glory*? had not *Jehovah* made *Jeruſalem* his * *Spouſe*? and *Iſrael* || *holineſs to the Lord*? the *firſt fruits of his increaſe*? had not *God planted them a noble vine*, *wholly a* * *right ſeed*? was it not enough that *they had Abraham to their Father*, *to a make a* || *faithful and beloved City*? and can *they die* whom God had *choſen* for his *Peculiar*? * *ſelected* and *cull'd out* from *all the Nations of the earth*, to be *a ſpecial and holy people*? *a people to ſet his love upon*?

An Objection.

|| Jer. 13. 11.

* Chap. 2. 2.

|| 3.

* 21.

|| Iſa. 1. 21. & 5. 1.

* Deut. 7. 6, 7.

Sect. 4. Yes ſure. The *houſe of Iſrael may die*, because

Anſwered.

cause they may be *guilty* of *sin which is unto death.* Though God had *chosen* them *for his people*, yet they *rejected* and *forsook* him, and would not *choose* him for
*Jer. 13. 23, 25. *their God.* They became the most * *habitual*, and *incorrigible sinners.* Their sins *cleaved* to them, as *blackness* to an *Æthiop*, and as *spots* to a *Leopard.* Besides that God's *promise* was not *absolute*, but *conditional.*
‖ Exod. 19. 5, 6. ‖ *If ye will obey my voice indeed, and keep my Covenant,* ‖ *then* [and no otherwise] *ye shall be a peculiar Treasure unto me above all people, a Kingdom of Priests, and an holy Nation.* Now 'tis an * *Axiom* in the *Civil Law*, (and is *consonant* to the *Laws* of *God* and *Nature*,) that a *promise ceaseth to oblige*, through *defect* of the *condition on which 'twas made.* And how well the *house of Israel* did *perform* their *Condition*, we may easily judge by *all* that *follows.* For though *by divine designation* they were * *holiness to the Lord*, and *the first fruits of his increase*, yet *they committed* ‖ *two evils. They forsook the Fountain of living water, and hewed to themselves their broken Cisterns.* They were more *false* to their *true God*, than the men of *Chittim* and *Kedar* had been to their *false* ones; (*Adonis*, *Venus*, *Dusaris*, and the *like.*) The *men of* **Cyprus* and *Arabia* were more *constant* by far to their *broken Cisterns*, than the *men of Israel* to their *Fountain of living Water.* Though God had *chosen* them for his *spouse*, yet they ‖ *played the Harlot* upon *every high Hill*, and under *every green Tree.* They were become *so very filthy*, that neither * *Sope* nor *Nitre* could make them *clean.* Nay, so far were they *abandon'd* unto a *reprobate sense*, that *they declar'd their sin as Sodom*, and *did not hide it.* They had a *whores forehead*, *they refused to be asham'd*, and (which was the *top* of all their wickedness) they *pleaded Innocence* (like *Solomon's Whore*, *Prov.* 30. 20.) they *wiped the mouth*, and then

* *Conditio non impleta non obligat fidem.*

* Jer. 2. 3.

‖ Verse 13.

* 10, 11.

‖ Jer. 3. 1. c. 2. 20.

* Jer. 2. 22.

Jer. 3. 3.

then affirm'd *they were the godly*, They (forsooth!) *had don no evil.* Thus they *aggravated* their *sins* by *denying* that they had *sinned*; and by the *lewdness* of their *example*, they * *taught* the *wicked Gentiles* to be yet *more wicked.* Though God had *planted them a* || *noble vine*, and *wholly a right seed*, yet were they *so strangely turned into the degenerate Plant* of a *strange Vine, that when he look'd for grapes, behold a* * *Bramble, when he call'd for righteousness, behold a Cry.* The *wine* that came from them, was as the *Poyson of Aspes*, and the *Gall of Dragons.* Though they were really the *posterity*, of *Abraham*, *Isaac* and *Jacob*, to whom the *promises* were *made*, || yet *they are not all Israel that are of Israel*; *neither, because they are the seed of Abraham, are they all Children. They that are the Children of the Flesh, these are not the Children of God.* For though *Abraham* was *faithful*, and *Isaac honest*, yet it seems their *Posterity* * *drew Iniquity with Cords, and Sinn'd as 'twere with a Cart-Rope. They called good evil, and evil good, put darkness for light, and light for darkness.* || *Bitter for sweet*, and *sweet for bitter*; (that is) They made no *distinction* twixt *right* and *wrong*: they *confounded* the *ways of God and Belial.* And whatsoever their *talk* and *professions* were, yet in respect of their *Lives*, they were the *Sons* of the *Ammonites*, and not of *Abraham.* From all which it follows, by very *sound Logick*, that because the *House of Israel* may *turn* * *Apostates, Rebels*, and *Revolters*, and *have their houses as full of deceit, as a Cage is full of Birds*, and *even* || *over-pass the deeds of the wicked*, (that is to say, of the *Gentiles* who *know not God*,) because *the silver may turn* * *dross*, and *the faithful City become an harlot*; because they may *forsake the guide of their youth, make their faces harder than a Rock*, || *refuse to return, or to receive*

chap. 2. 35.
* 33.
|| Jer. 2. 21.
* Isa. 5. 7.
|| Rom. 9. 6, 7, 8.
* Isaiah 5. 18.
|| 20.
Ezek. 16. 3.
* Jer. 5. 7, 23, 27.
|| 28.
* Isaiah 1. 21, 22.
|| Jer. 5. 3, 4, 5.

ceive correction, but break the yoke, and burſt the bonds; because they may *grieve*, and * *quench*, and *rebelliouſly* ‖ *reſiſt*, and *do* ‖ *deſpightfully to the ſpirit of Grace*; therefore the *very houſe of Iſrael* may *undoubtfully die*, with every whit as much *Eaſe*, as the *Houſe of Iſhmael*, or *of Edom*.

* 1 Theſ. 5. 19.
‖ Heb. 10. 29.

A ſecond Obj. ction.

Sect. 5. But the Houſe of Iſrael may object, *How* can *we die*, in caſe we have *not revolted to other Gods*, nor *omitted* the *ſervice* of our *own*? We that *hate* any *molten or graven Image*, we who do not *liſt up* the *name of our God in vain*, and (when *need requireth* that we *ſwear*) do *only ſwear*, *the Lord liveth*, we that *work ſix days* and *reſt from labour upon the ſeventh*, we that have the *Sacraments* and the *law* in our *Poſſeſſion*, who were *circumciſed* in our *childhood*, and *keep* the *Paſſover* now we are *men*, we who have *Synagogues* in *every place*, beſides a *Temple* at *Jeruſalem*, we who in our *Synagogues obſerve the Sabbath*, and *hear the law expounded to us* at leaſt *once every week*, we who *go up to the holy City three times a year*, to make our *Prayer*, and *Proſtrations*, and *all kinds of Sacrifice*, are not *we* the *godly People*, *elect*, and *ſeparate* from *all the world*, notwithſtanding the many *frailties* and *infirmities* of the *fleſh*? for which, by *Treſpaſs-offerings*, and *Sin-offerings*, of *Bullocks*, and of *Goats*, we have alſo the *privilege* to make *Atonement*? and can we *die*, whilſt we are *ſuch*, for a little *Rebellion* againſt our *Moſes*, and our *Aaron*? or for *ſhedding* a little *blood* in a *fit* of *anger*? or for *defiling* our *Neighbours's bed* in a *fit of Luſt*? or for *depriving* him of his *goods* in a *fit* of *need*, or *convenience*? Can ſuch things as *Theſe* be any *prejudice* to the *godly*? who *ſeek the face* of the *Lord* in *all* his *Ordinances*? who do not *omit* to *offer Incenſe* and *oblations*, upon every *new Moon*, and *ſolemn Feaſt*? who

who *never eat ſwines fleſh*, nor *touch* a *Leper*? nor fail *to waſh our ſelves daily* from *every tincture* of *uncleanneſs*? who *hate Idolatry* from the *heart*, as well as the men that do commit it, and *lay faſt hold upon the horns of the Altar*? Can ſuch as we *die* for *tranſgreſſing* the *Second Table*, who are ſo *ſtrict* and *punctual* in *obſerving* the *Firſt*? So long as we *fear* and *worſhip God*, is it any great *matter* to *hate* our *Neighbour*? or may we not *plunder* him in *love*? and *perſecute* his *Body* to *ſave* his *Soul*? may we not leave the *punctilio's* of *moral honeſty*, and *juſtice*, and *upright dealing*, (which at beſt are but the *duties* of *man* to *man*,) to ſuch moral men as *Ariſtides*, and *Socrates*, and ſuch *other Gentiles* as *know not God*?

Sect. 6. To this *I anſwer*. That *all* the *outſide* and *form* of *godlineſs*, for which the *Iſraelites perſwade* themſelves they are the *better*, doth only render them ſo much the *worſe*. *Firſt*, becauſe it doth *evince*, that they are *knowingly diſobedient*; and this again doth conclude them but *hypocritically Religious*. *They are wiſe* (as they *boaſted*) *and the law was with them*. The *Prophets* of *Jeruſalem* were ſo much the *worſe* becauſe they *cheriſhed* their *vices*, in the *name* (not *of Baal*, but) of *Jehovah*. The *Prophets* of *Samaria* had only ‖ *Folly ſeen in them*, becauſe they *propheſied in Baal*; but *an* ‖ *horrible thing* (that is a *ſin* of *deeper die*,*) was ſeen in *theſe of Jeruſalem*, the *Holy City*. Whom God *deteſted* as *Sodom*, and *hated as Gomorrah*; becauſe, by making men *truſt too much* in *privileges*, (the *houſe of David*, and the *Temple*, the *law of Rites*, and the *Prieſthood*, their *Precedency*, and *Election from among the nations of the earth*,) they *ſtrengthned* the *hands of evil doers*, and put a *Trig* in the *wheel* of their *Converſions*. The *Prophets* of *Samaria*

Anſwered.

1.

* Jer. 8. 8.

‖ Chap. 23. 13, 14.

* *Multo plus habentes malitiæ.* Grot. in loc.

were the *veryer fools*; but those of *Jerusalem* were *worse*, and that by being the *greater knaves*. Their
* Jer. 23. 14. *lying doctrines* were the *cause*, that * *none returned from*
‖ Isaiah 7. 4, 5. *his wickedness*. By saying *the* ‖ *Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these*, they made *Religion* the *Lacquay* to their *vile affections*; and led the people to a *belief*, that they might *violate* the *second Table*, upon the *merit* of *observing* the *first*. As *Herod* perhaps committed *Incest* with greater *hope* of
* Mark 6. 20. *forgiveness*, meerly because he *heard John* * *gladly*. Or
John 16. 2. as the *Pharisees* were *cruel* to their *natural Parents*, up-
‖ Matth. 7. 11. on the *strength* of their ‖ *Corban*, or *liberality to God*.
Or as those *Jews* were made believe, that to *murder*
* John 16. 2. *the Apostles*, was *to do God* * *service*. A *strange mistake*, of the *greatest vice*, for the *greatest vertue*; yet so it will be, when men are *partial* to the *commandments*, and *factiously side* with the *first table* of the *Decalogue*, in a kind of *opposition* (at least a *prejudice*) to the *second*; crying up *Godliness*, to the very *decrying* of *moral ho-*
‖ Exo. 32. 19. *nesty*; and doing that for *interest*, which ‖ *Moses* did in *pure zeal*, (I mean, the *dashing one Table* against *another*.) It hath ever been apt to be the fault of *God's people*, (I mean, of *outward Professors*, upon whom *the name of God is call'd*, and who, at least *from the teeth outwards* are wont to *call upon his Name*,) to think their *duties* to *God* so *meritorious*, as to think their *duties* towards their *neighbour* altogether *unprofitable*. Their *flesh imposing* upon their *Spirits* that *common fallacy* [call'd *à bene conjunctis ad malè divisa*] whereby they *make a shift* to *think*, that the *one* can be *good*, though *not* in *conjunction* with the *other*. Whereas 'twould be of *great moment* to the *greatest interest* of *souls*, if men would make so much *use* of their *natural Logick*, as to *detect* those *fallacies* which are put upon their *Reasons*,

by

by their *paſſionate deſires* either of *profit*, or *pleaſure*, or *worldly greatneſs*. Which make men ſatisfie themſelves, (even *before they* are *aware*,) with ſuch *Requiſites* in *Religion*, as are the *cheapeſt*, and the *eaſieſt*, and of the greateſt *reputation* amongſt *thoſe perſons* with whom they *live*. Which ſeems to me to be the reaſon, why the *four precepts* of the *firſt Table* have (as 'twere) *carried away the cuſtom* from the *ſix precepts* of the *ſecond*. To *abſtain* from *ſwearing*, or *Sabbath-breaking*, or from the *worſhipping of Images*, is much more *eaſily accompliſht*, and much leſs againſt the *intereſt* of *fleſh and blood*, than to abſtain from the exerciſe either of *Avarice*, or of *Ambition*, of *Anger*, or of *Luſt*. Which makes it ſo ordinary a thing, for men to be *Working-day-ſinners*, and *Sabbath-day-ſaints*; to be *holy*, rather than *righteous*; and rather *godly*, than *honeſt* men. Whereas they ought to *conſider*, (and I would to God that we might always ſo do,) that though *godlineſs* and *honeſty* are moſt Divine in conjunction, yet, divided from one another, they are *Abominable things*. Or to ſpeak more exactly, they *ceaſe to be*, by being *parted*. A *godly* man of *diſhoneſty* is a contradiction *in adjecto*. There cannot be poſſibly any ſuch thing in reality of exiſtence. For to be *really godly*, we muſt be *really honeſt*. To be *pious*, we muſt be *juſt*. To do the duties of the *firſt Table*, we muſt do the duties of the *ſecond*. To *worſhip God*, we muſt *love* our *neighbour*.* 'Tis true, there are that are *called godly*, as there are that are * *called Gods*, although the firſt are but *Idols* of *Devotion*, as the ſecond *Idols* of *Divinity*. And to miſtake *hypocriſie* for *Godlineſs*, is as groſs a thing in an *Iſraelite*, as it is for an *Heathen* to miſtake an *Idol* for a *God*. A moſt brutiſh infirmity, not to be able to diſtinguiſh betwixt the *word*, and the *matter*, or betwixt Appearances, and

* 1 Cor. 8. 5.

Things. But the *houſe of Iſrael cannot* be *ignorant*, that the *ſame God* who ſaid, *thou ſhalt not worſhip a graven Image, thou ſhalt not take God's Name in vain, thou ſhalt keep holy the Sabbath day*, did alſo ſay at the ſame time, *thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not ſo much as covet thy neighbours houſe*. And ſo far it is from being *poſſible*, that the *latter* Commandments ſhould be *broken*, by way of *reverence* to the *former*, that 'tis *more poſſible* (of the two) for an *Infidel* to be *honeſt* who is not *godly*, than for a *believer* to be *godly* who is not *honeſt*. *Acts* of *ſacrifice* are *ſinful*, where they are not *attended* with *works* of *juſtice*, and *mercy* too; *he that loveth not his brother whom he hath ſeen*, may eaſily *flatter or fawn upon his* ‖ John 4. 20. *God whom he hath not ſeen*; but ‖ S. *John* does *aſſure* us, he *cannot love him*. And we may ſay of the God of Heaven, (as of the greateſt men on earth,) that he hath many *flatterers* and *admirers*, but *few true friends*. *All will readily follow* him unto *Mount Gerizim*, or *Mount Tabor*; but *few* to *Mount Sinai*, and *fewer* yet to *Mount Calvary*. So that all things urged in the *Objection*, as ſo many *marks* of a religious and *pious Iſrael*, are but ſo many *Arguments* of their *Hypocriſie*, whilſt they perſecute their *Neighbours* in the *fear of God*. And that God cannot *endure* the *outward worſhip* of *his People*, without the *inward Integrity*; that he *forbids ſome men* to do the things which he *commanded* them, and *reckons* their *very ſacrifices* in the number of their *ſins*, I think it *uſeful* to *demonſtrate* by ſeveral *Inſtances* out of *Scripture*. Which, as a *farther anſwer* to the *objection*, will deſerve to make another *Paragraph*.

Sect. 7. When the *Houſe of Iſrael* ſtood guilty of *op-*
2. *preſſion*, and *violence*, *rebellion*, and *blood-ſhed*, and yet were

were very much addicted to *the* **ſeeking of God*, by *prayer*, and *faſting*, and *ſtrict obſerving* of his *Sabbaths*, and *by loading his Altar with many Sacrifices*, from whence they concluded they were the *godly*, notwithſtanding their *purple and* || *crimſon ſins*; God *thus expoſtulated* with them by his *Prophet Iſaiah*. || *To what purpoſe is the multitude of your Sacrifices unto me? I am full of the burnt offerings of Rams. Who hath required this at your hands, to tread my Courts?* bring *no more vain Oblations. Incenſe is an abomination unto me. The new Moons, and Sabbaths, I cannot away with; it is Iniquity even the ſolemn meeting. Your appointed Feaſts my ſoul hateth, they are a trouble unto me, I am weary to bear them.* It may ſeem ſomewhat *ſtrange* to *one ſort* of *people*, that God ſhould *command* the doing theſe things, and yet *forbid* them to be don; that he ſhould *chide* his people for their *obedience*, and that to thoſe very *ordinances* which he had *given* them; and that he ſhould *hate* or *be weary of* thoſe *Obſervances*, which though he did not *command*, becauſe they were *good*, yet at leaſt they were *good* becauſe he *commanded* them. He ſpake in the phraſe of one that hath *ſurfetted* with a *Meal*; *bring no more, for I am full.* As if it were *not lawful* for them (in the ſtate of *Impenitence* that they were in) to do their *Duties*. Nay, *God, having commanded them to come into his Courts*, did yet *expoſtulate* with them, *who hath required it at your hands?* of which the *reaſon* muſt needs be this, that what he *explicitely* had *commanded* them upon *condition* of their *purity*, he alſo *implicitely* had *forbid* them on *ſuppoſition* of their *uncleanneſs*. God had *commanded* them indeed *to appear before him, to come into his Courts, and there to lift up pure hands*; but he *no where* commanded them to *draw near him with their lips, when their hearts were farr from him.*

* Eſa. 1. 2. 15. 17.

|| Verſe 18.

|| 11. 12. 13. 14. 15.

Ver. 11. 13.

him. If he could not *indure*, he could not certainly *command*, that they should come into his presence with *sullied Consciences*, with *Hearts full of Malice*, with *Eyes full of Adultery*, with *the treasures of wickedness in their Hands*, and *the poyson of Asps under their Lips.* They did *what* they were bid, but they did not do it *as* they were bid. God commanded their *qualification for coming*, as well as their *coming* into his *presence.* And so whilst they *obeyed* the *letter* of the *Commandment*, they *rebelled* against the *scope* of it. God *abhorred* their *sacrifices*, *could not away with their Sabbaths*, and had an *aversion to their prayers*, even *because their hands were* * V.15,16,17. *full of* * *blood.* So farr was their *godliness* (as they thought it) from having a faculty to *cleanse* them, that their *bloody hands* were to be *wash'd* before their *godliness* could be clean. Another *Instance* we have in the Isaiah 66.2,3. 66. *Chapter* of *Esay*, where God professeth to have *regard* to the man that *trembleth at his Word*, (that is to say, *to him that feareth to break his Law*,) which whosoever doth not, does but *offend* his *God* with *that sacrifice*, which he intends for *Atonement.* God *abominates such worship*, as much as *murder*, (and he will ‖ Exo. 21.14. have a *murderer* to be *snatched from his* ‖ *Altar.*) He *that killeth an Ox*, *is as if he slew a man.* He that *sacrificeth* a *Lamb*, is as if he *cut off a Dog's Neck* (and the * Deut.23.18. *price* of a * *Dog* must not be brought into the *Temple.*) ‖ Deut. 14. 8. He that *offereth an oblation*, is as if he offered ‖ *Swines Blood*, (a thing which was legally *unclean.*) He *that burneth Incense*, is *as if he blessed an Idol.* Which is as much as to say, That *the doing of those things* which God hath *absolutely commanded*, is no *better* than the *doing* what he hath *absolutely forbidden.* For God had *commanded* his *people Israel*, to *kill an Ox*, and to *sacrifice* a *Lamb*, to *offer oblations*, and to *burn Incense*; as he

he had *ſtrictly forbid* them, to *ſlay a man*, and to *ſacrifice a Dog*, to *offer ſwines blood*, and to *bleſs an Idol*. But yet to ſome ſorts of men, who have a *form only* of *godlineſs*, but the *ſubſtance* of *Impiety*, or who *intitle God* to *their wickedneſs* by putting the *blackeſt* of their *deſigns* upon the *ſcore* of *Religion*, or who ſeek to *bribe God*, by doing *leſſer duties*, to *connive* at their *omitting the* * *weightier matters of the Law*, (I ſay) to *ſuch* men as *Theſe*, their very *ſacrifices* become their *ſins*. For * Matt. 23. 23. *Them* to *pray*, is as *bad* as *curſing*; for *them* to *come* into the *Temple*, is as *bad* as *dwelling* in the *Tavern*; for *them* to *offer Incenſe* to the *true God*, is as *filthy* a thing as if they *offer'd* it to a *falſe one*. A *third Inſtance* we have in the 58. *Chapter* of *Eſay*, where though the *Children of Iſrael did ſeek* || *God daily*, and *delighted to know his ways*, *as a nation that did righteouſneſs*, *though they forſook not the ordinances of God*, and *did alſo ask of him the ordinances of Juſtice*, and *took delight in approaching to him*; yet *when they faſted*, *God would not ſee*; when *they afflicted their ſoul*, *he took no knowledge*. The reaſon was, *becauſe they faſted for ſtriſe and debate*, and to *ſmite with the fiſt of wickedneſs*. They thought *that days of faſting and of humiliation* were ſufficiently obſerv'd by *bowing the head like a Bulruſh*, and *by ſpreading ſackcloth and aſhes under them*, whereas (to faſt as they *ought*, and as *God* would have *had them*,) they ſhould have *looſed the Bonds of wickedneſs*, *they ſhould have undon the heavy Burdens*, and *have let the oppreſſed go free*. The *faſt* which God hath *choſen*, is to *deal our bread to the hungry*, to *bring the outcaſt into our Houſes*, to *cover the naked*, *and not to hide our ſelves from our own fleſh*. To what purpoſe is *their Religion*, who *cover God's Altar*, at once with *Hecatombes*, *and with* * *Tears*? with the *Tears and cryings out* of ſuch as *are oppreſſed*,

Rom. 2. 24.

|| Iſa. 58. 2.

Verſe 3, 4.

5.

6.

7.

* Malaciah 2. 13.

* Mal. 1. 8. *oppressed*, and *have no Comforter?* * *if ye offer the blind for sacrifice, is it not evil? if ye offer the lame and sick is it not evil? offer it now unto thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?* a || *Son honoureth his Father, and a Servant his Master; if then I be a Father, where is mine honour? if I be a Master, where is my fear? ye despise my name, by offering polluted bread upon mine Altar.* From hence it evidently appears, that the *religious performances* of *Gods people* may amount to no more than an *arrant mockery*; their very *godliness* (as they account it) may serve for nothing but to *pollute* them; they may become the more *loathsom* by the *service* and *worship* of their *God*; when God is neer in their *mouth*, but *farr* * Jer. 12. 2. from their * *Reins*; that is to say, when they *talk* of his law, but *disobey* it; or when they outwardly obey the *first Table* of the *Law*, but both outwardly and inwardly transgress the *second*. I will illustrate at once, and conclude this *Section*, by *paraphrasing a passage* in

|| verse 6, 7.

|| Jer. 7. 4. the *seventh chapter of Jeremy*. || *Trust ye not in lying words*, [of those *false Prophets* who prefer the *shadow* before the *substance of Religion*, and think that so long as they have *prayers*, and *prostrations*, and *sacrifices* in the *Temple*, it shall go well with them, however *wicked* they are *otherwise*,] *saying the Temple of the Lord, the Temple of the Lord*, [as if the *whole duty of man* did *only consist* in *outward worship*.] *But amend your ways, and your doings, by executing judgment betwixt a man and his Neighbour*, (that is to say, *by doing Justice*;) *by not oppressing the stranger, the fatherless, and the widdow, and by not shedding any innocent blood*, (that is to say, *by loving mercy*;) *by not walking after other Gods*, that is to say, (*by walking humbly with thine own*;) *ye trust to the words of lying Prophets* [who *flatter with their lips*,

verse 5.

Micah. 6. 8.

6.

lips, and *heal the hurt of the people ſlightly, ſaying, peace, peace, when there is no peace*, chap. 6. 14,] *will ye ſteal and murder, and commit Adultery, and ſwear falſly, and burn Incenſe unto Baal, and ſtand before me in this houſe which is called by my Name*, & *ſay we are delivered to do all theſe Abominations?* (or, we are delivered, *notwithſtanding* theſe Abominations,) *is this houſe become a den of Robbers in your Eyes?* [that is to ſay, *ſhall I ſuffer my Temple* to be an *Aſylum*, a *ſanctuary* and *ſhelter* for *all your ſins*, as a *den* is for *Thieves?* no, I will not ſuffer it, *ſaith the Lord.*] 8. 9. 10. 11.

Sect. 8. I ſuppoſe by this time, it is *ſufficiently apparent*, that *they* may *periſh eternally* who are * *Gods own people*, (in reſpect of their *privileges*, and *calling*, and *profeſſion of Religion*,) becauſe they may be *more ſinful* than they that *are not his people*. They *may even overpaſs the deeds of the wicked*. And this they may do, notwithſtanding all the fine things, which were *alledged* in the *objection*, as *marks* and *characters* of the *godly*. It will now be ſeaſonable to deſcend unto the *Application* and *Uſes* of what hath hitherto been ſpoken. * Jer. 5. 26. 28. See Ezekiel 16. 47, 48, 51, 52.

Sect. 9. *We* of *Chriſtendom* are *the houſe of Iſrael*; though not after the ‖*fleſh*, yet according to the *ſpirit*, the *ſons* of *Abraham*, though not the *ſeed*; *Inheritors* of his *promiſes*, though not of his *bloud*; *Children* of * *Sarah*, which is *mount Sion*, though not of *Hagar*, which is *mount Sinai*; though not by *birth*, yet by *adoption*. Though not the *natural branches* of the *good olive Tree*, yet *wild olive branches* ‖ *ingrafted* into the *good olive ſtock*. As the *Sacraments reſted* with *Them*, ſo do they *now* alſo with *Us*. As *They* had the *Law*, ſo have *We* the *Goſpel*. *They* of the *Synagogue* were *Chriſtians* in the *ſhadow*, *we* of the *Church* are *Iſraelites* in the *ſubſtance*. For *They* had *Chriſt* in the *Type*, The Application. ‖ Rom. 9. 8. * Gal. 4. 24, 25 Heb. 12. 22. ‖ Rom. 11. 17, 24.

as *We* in the *Antitype*. *They* were Gods *choſen* as the *elder brother*, and ſo are *we* as the *younger*. *They* were the *firſt part* of *Gideons fleece*, & we the *ſecond*.* But let us grow *wiſer* than *they* were, by the very *example* of their *Folly*. Let us not *preſume*, as *they did*, upon the *privilege* of our *Election*. For *if God ſpared not the natural* || *branches*, we ought in reaſon to *take heed, leaſt he alſo ſpare not us*. S. *Paul* ſays plainly, that *our* election is * *conditional*, as well as *Theirs*. The *goodneſs* of *God* will *continue* to us no *longer*, than *we* || *continue in his goodneſs*. If we do *not continue*, *we ſhall alſo be cut off*. And *They*, if *they abide not in unbeliefe, ſhall be grafted in*. As *God Almighty left* the *Jews*, and (upon their impenitence) did turn to us *Gentiles*; ſo (upon the ſame ground) he may leave us *Gentiles*, and return to the *Jews*. Does God love *us* more than *Iſrael*, becauſe he hitherto ſpares *us*? it does not follow. *For* * *except we repent, we ſhall all likewiſe periſh*. As we were *the* || *ſtones out of which God raiſed up children unto Abraham*, ſo *God* is *able* out of *thoſe ſtones too*, (I mean the ignorant ſalvages, or obdurate *Jews*,) *to raiſe up brethren unto Chriſt*. Then *let us not ſay within our ſelves*, (in *imitation* of the *Jews*,) that we have *Abraham for our Father*, and *therefore* we are the *faithful*; that *Chriſt* is our *righteouſneſs*, and *therefore* (live how we will) we are the *Juſt*; or that *England* is our *Country*, and therefore we are the *Reformed*. Let us not ſay that we are *deniſons of Heaven* by the very *privilege* of our birth, whilſt the children of *Hagar* muſt be fain to *ſerve* an hard *Apprentiſhip*, and yet be *children* of the * *bond woman* when all is *don*: (juſt as S. *Paul* was *born* || *free* of *Rome*, whereas the Chief Captain was fain to *buy* it with a great ſum of *money*.) 'Tis true, our *Fathers* after the *fleſh* are wont to *intail* the inheritance upon the *eldeſt*, although the *worſt*. And be the *younger* children never

* Uſe 1.

‖ verſe 21.

* verſe 22.

‖ 23.

* Luke 13.3.

‖ Mat. 3. 9.

* Gal. 4. 30.

‖ Acts 22. 28.

never so good, they are commonly sent away with a little pittance. But the Father of Heaven is not so partial. He who is not an *Accepter* of any mans person, but a Rewarder of his works, doth bestow his inheritance, not on the *eldest*, but on the *best*. Rather upon *Shem*, than *Ham*, or *Japhet*; upon *Isaac*, rather than *Ishmael*; upon *Jacob*, rather than *Esau*; upon *Judah*, rather than *Reuben*; nor so soon upon *Eliab*, as honest *David*. The *Jews* were God's *first born*, his *chosen*, his *spouse*, set as a *jewel* upon the *arm*, or as a *signet* upon the *heart*; yet for the wickedness of the *Jews* he call'd in the *Gentiles*, not as *positively good*, but as * *less wicked* than the *former*. When || *Ebed-Melech* the *Ethiopian* had preserved that *Prophet* the *Jews* oppress'd, for which God rewarded him with the safety of his life, (whilst the *Israelites* perished on every side,) God was pleas'd at that *distance* (as * *Grotius* speaks upon the place) *to shew what just cause he had, to call the Gentiles* into the *privilege of the Jews*. The *Gentiles believed* on *him* whom the *Jews crucified*. The *Canaanite woman*, and the *Centurion*, were respected by our *Saviour*, not the *less*, but the *more*, for being *aliens*. He *commended Others*, but *admired Them*; || *O woman, great is thy faith. And I have not found so great faith, no not in Israel.* Now if when *Israel* (the *elder*) had *prophaned Gods name, and polluted his Altar*, and walk'd *unworthy* of their *great calling*, God told them plainly, he had *no* * *pleasure in them, nor would accept an offering at their hands*, but *his name should be great among the Heathen*; why may not *Israel* (*the younger*) if they *deserve* alike, be alike *dealt* with? if the *Turks* at this day are less wicked than the *Christians*, why may not *God depart*, from *Us*, to *Them*? and send *Them* into his *vineyard*, as apt to *bring forth better fruits*? It was rightly said by S. *Hie-*

* Ezek. 5. 7, 8.

|| Jer. 38. 7. chap. 39. 17, 18

* *Jam tum eminus ostendere voluit Deus, quàm justas causas haberet gentes extraneas ad salutem vocandi.* Grot. ad Jer. 38. 7.

|| Matt. 15. 28. Matt. 8. 10.

* Mal. 1. 10, 11, 12.

rom, that *men are not chosen of God Almighty by the privilege of their Countrey, but by the Rectitude of their wills*. For *as all were* ‖ *not Israel, that were of Israel*, so *all* that are *Christians*, are not of *Christ*. As *They* alone were reputed for the *children* of *Abraham*, who were so after the *spirit*, (and the *children of the* * *promise accounted for the seed*,) so *They alone* shall be *reckon'd* the *younger brethren* of *Christ*, and *coheirs* of the *promises*, (not that ‖ *call upon his name*, but) *that do* his *will*; let the *place* of their *birth*, or of their *breeding* be what it can be. Our blessed *Saviour* hath said *distinctly*, * that *they shall come from the East*, (not only from *Rome*,) *from the West*, (not only from *Palestine*,) *from* the *North*, (not only from *Africa*,) from the *South*, (not only from *Europe*,) and *shall sit down in the Kingdom of God*. Notwithstanding the *difference* both of our *languages*, *complexions*, and *dispositions*, ‖ our *souls* were *all* made of the very *same spirit*, as well as our *bodies* of the very *same dirt*. And therefore let us not *lean* so *strongly* upon the *irrespectiveness* of Gods *decree*, and so the *immutability* of our *election*, and so the *necessity* of our *bliss*, as to *flatter* our selves to *Hell*, with an impossibility of coming thither.

Non gentes à deo eliguntur, sed hominum voluntates. Hieron. *in Epist. ad Hedibiam Quæst.* 10.

‖ Rom. 9. 6.

* verse 8.

‖ Matt. 7. 21.

* Luke 13. 29.

‖ *Non Latinis, nec Argivis solis anima de Cælo cadit. Deus ubiq; & Bonitas dei ubiq; una anima, varia vox: unus spiritus, varius sonus.* Tertul. *de Testim. animæ*, cap. 6.

2. *Sect.* 10. Nor let us stand too much upon the performance of several duties, which do discriminate us from *Jews*, as well as *Gentiles*, nay, from the greater part of our *fellow-Christians*, both in the *Eastern*, and *Western Church*. For the *business* of our *Salvation* doth not only consist in the many *privileges* and *duties* of being *Christen'd* when we are *Infants*, and *believing* a *Creed* now we are *men*, besides our *keeping* of *Sabbaths*, our hearing of Sermons, our frequenting of prayers, our receiving of Sacraments, our *reading of Chapters*, and the

the like; we may do all *Theſe*, and yet be *damn'd*. For we may do them in *Hypocriſie*; and in that caſe, the very *means* of *Salvation* may ſet us *forwards* in our *way* to *Hell*. Many *others have been*, and *we our ſelves may* be (*poſſibly*) the *worſe for Chriſt*. (as will appear by that which I ſhall ſay *anon*.) A man may be *poyſoned* with the very *cup of bleſſing*. To be a *Chriſtian* only in *ſhew*, (like *Simon Magus*,) ought to be reckoned as a dangerous and a moſt terrible thing. The very *ordinances* of God in ſome *caſes*, are to be more *trembl'd at*, than *ſpears and halberts*. A man may *poſſibly* be *inlightned*, and *have* Heb. 6. 4, 5, 6. *taſted of the Heavenly gifts*, and *be made a partaker of the Holy Ghoſt*, and have *taſted the good word of God*, and *the powers of the world to come*, and yet in caſe he *fall away*, (which is the *Apoſtles Suppoſition*,) he ſhall gain no more by all this, than a moſt ſad *impoſſibility to be renewed unto repentance*. *Religion* and *worſhip* are *equivocal words*; of which there is *one ſenſe only* that is *good*, but *many ill*. We know that *to pray* is an *act* of *worſhip* and *Religion*, but yet the *prayers* of the *Phariſees* were turned into *ſins*, * and ſo the prayers of the *obſtinate* are * Prov. 28. 9. a meer *abomination*. Again, *to preach*, is a *religious duty*; Iſa. 1. 15. yet we know a man that *preacheth* may be a ‖ *caſt-away* Mat. 23. 14. ‖ Mat. 7. 22, (which if the *Timorous Bruno* had not *believ'd*, he had 23. not given *an occaſion* to the *famous order* of the *Carthuſians*.) Again, to *hear Sermons*, is a *duty*; yet *Herod* 1 Cor. 6. 27. Phil. 1. 15, 16, was not the *better*, but rather very much the * *worſe*, 17. * Mark 6. 18, for *all* the *preaching* of *John* the *Baptiſt*. *Felix* and *A-* 20. Matth. 14. 9. *grippa* were *both* the *worſe*, becauſe they were *not* the Acts 24. 25. *better* for the *preaching of S. Paul*. And the *ſtubborn Jews* chap. 26. 28. were much the *worſe*, becauſe the more *inexcuſable*, for *all* the *preaching* of *Chriſt himſelf*. There is not any thing in *Scripture* more *clear* than this, that if ‖ *Chriſt* ‖ John 22. 24. *had not come and ſpake* to *ſome men*, they had *not had ſin*,

who

who yet, *because* of his *speaking*, had *no excuse for their sins*. That *Sodom* had a *lesser degree* of *guilt* and of *Hell*, * Matt. 11. 23. because they were * *without Christ*; and *Capernaum* a *greater*, because they were *a portion* of *Gods own people*, who had amongst them, not the *preaching* only, but also the *person*, and the *miracles* of *Jesus Christ*. That *Christ* becomes to *some* men (though by *accident* indeed, and through *their faults*,) *a stone of stumbling, and a Rock of offence*, as well for the *fall*, as for the *rising* of *many* in *Israel*; and therefore 'tis plain, a *man* ‖ Isa. 8. 14, 15. Luke 2. 34. Rom. 9. 31. Mark 12. 40. Luke 12. 47. 1 Cor. 1. 23, 24. may *make* himself the ‖ *worse* for *Christ*, and make *no other use* of *him*, than of a thing to be *damn'd* by so much the *deeper*. Again, to *read* the *Scriptures*, is another *duty in Religion*; yet *many* men have *wrested them to their destruction*; and that not only out of *perverseness*, * 2 Pet. 3. 16. (as *Helvidius* and *Julian*,) but meerly through * *ignorance*, or *instability*. Again, the *Sacrament* of *Baptism* is a special *privilege* and *duty* too; yet *many* have been ‖ Acts 8. 16, 17, 18, 19, 20, 21, 23. ‖ *drowned* in the *very laver* of *Regeneration*. Lastly, the *Sacrament* of *the Lords Supper* is a *prime part* of *God's worship*; yet is it *possible* to ‖ 1 Cor. 11. 27, 29. ‖ *perish by* the *bread of life*, and to *drink* our *misery* from the *Cup of Salvation*. Again, to *fast* is a *part* of Gods *service*; yet how * Matt. 6. 16. Jer. 58. 4. * *often* hath it been *us'd* as a *meer disguise*? Lastly, *to go to* ‖ Matth. 6. 5. Luke 18. 10, 11. 1 Cor. 11. 20, 21, 22. Matt. 21. 12. *Church*, is a *Christian duty*; ‖ yet how *many* have been *guilty* of going *thither*? (when only to *eat*, or to *drink*, to *buy*, or to *sell*, to *see*, or to be *seen*, when, whilst their *feet* do carry their *bodies* into the *Temple*, they leave their *souls quite behind* in the *Shop*, or *Tavern*.) From *all which* it is *evident*, that *those very good things* (which I have mention'd) being *very ill don*, do make but the *Carcass* of *Religion*, to which *Obedience* with *Integrity* must give * Matt. 7. 21. the *life*. It is not sufficient to say * *Lord, Lord*, (that is,) to be *Professors* of the *Christian Religion*, to be *orthodox* in

in *judgment*, to yield up an *eaſie* and *cheap aſſent* to the *twelve Articles of the Creed*; (as I ſaid before) *for the days come* (ſaith the *Lord*) * *when I will puniſh all that are circumciſed with the uncircumciſed*; the *diſobedient believers*, with *the wicked Infidels*. And the *privilege* of *Baptiſm* ſhall no more avail *a wicked Chriſtian*, than *Circumciſion* a *wicked Jew*. It were too *eaſie* to be a *Saint*, if a man might be ſo (under the *Law*,) meerly by *loſing* a *little skin*; or if he might be ſo (under the *Goſpel*,) meerly *by being waſh't in a little water*; (as the *ſanguine Clinicks* do love to *fancy*,) by *frequenting Sermons*, and other *ſervices* of the *Church*; and by *preſuming* upon a *Saviour*. The *Houſe of Iſrael* in || *heart* were *uncircumcis'd*, as well as *Ammon*, and *Moab*, *Egypt*, and *Edom*; (*there*, there was *enough* to be *cut off*, and *caſt away*.) And how many *Chriſtians* alſo in *heart* are *unbaptiz'd*, even of *thoſe*, who are outwardly, and in their whole *bodies rebaptiz'd*? (there is commonly too *much* to be *waſh't away*.) The way to be *Iſraelites indeed*, (and not in *word*, or *profeſſion* only,) *is to be without Guile*, like good * *Nathaniel*; to be *upright*, like || *Job*, both *fearing God*, and *eſchewing evil*; *Impartial* in our *obedience*, like * *Zachary* and *Elizabeth*, *walking* (not in *ſome*, but) *in all the commandments*, without *exception*; always *reckoning* with our ſelves, *that to offend in* || *one point*, *is to be guilty of all*. Which is indeed an *other uſe* of what hath hitherto been ſpoken. For

* Jer. 9. 25. *Neque me movebit tamilla pellicula vel retenta, vel rejecta.* Grot. in locum.

|| Jer. 9. 26.

* John 1. 47.

|| Job. 1. 1.

* Luke 1. 6.

|| Jam. 2. 10.

Sect. 11. This doth teach us to *diſtinguiſh* (in our *ſelves*, or *others*,) betwixt a *ſincere*, and *hypocritical profeſſor*. Betwixt a man that is as white as * *ſnow*, (as well *within*, as *without*,) and a man that is *white* as a || *whited Sepulcher* (only *without*, but not *within*.) It is frequent for 3.

* Pſa. 51. 7.

|| Matt. 23. 27. chap. 24.

Satan,

* Rev. 16. 10. 2 Cor. 11. 14. *Satan*, that *Prince* of *darkness*, to wear the * *form* of *an Angel of light*. And as frequent for his *children*, to be

‖ Matt. 23. 28. ‖ *outwardly righteous*. There were those that were counted and *called Christs*, (in the *Apostles* own *times*,) who yet were nothing but arrant *Antichrists*; and there are those that are called *Christians*, who yet are nothing but *Antichristians*. And therefore we must *discern* who are *Israelites* * *indeed*, and real *branches* of the *true vine*, not by their *leaves*, and their *blossoms*, but real *fruits*. If they are *grafted* into *Christ*, and *grow up* with that *nourishment* they *suck* from *Him*, their *obedience* will be *uniform* and *universal*, both to the *precepts* of the *first*, and the *second table*. They will not *swallow* down the *fallacy* of thinking *all* things *singly good*, which are *good in conjunction*, knowing that *piety and probity*, *holiness and righteousness*, *godliness and honesty*, *obedience* to the *first table* and *obedience to the second*, are like *Hippocrates his Twins*, or rather like the *jewels* call'd *Uniones*, which cannot *grow* but in *couples*; and (like the *body* and *soul* of *man*) cannot be *parted* from one another, without the *destruction of the whole*. There may be *fractions*, or *reliques*, or rather *Images* of *Both*; but *Neither* will be in its *Integrity*. For though *any one defect* does serve to make a thing *ill*, ‖ yet there must be a *concurrence* of *every cause*, to make a thing *inwardly and truly good*. The *two Tables* of the *natural*, or *moral law*, are *mutual Touchstones* to one another. We must try by the *first*, whether our *Honesty* is *founded* upon the *fear* and *love* of *God*. And we must try by the *second*, whether our *Godliness* is *real*, so as to make us very *fruitful*, in *acts* of *Justice*, and *works* of *mercy*; *exact*, and *punctual*, in *every duty* towards our *Neighbour*. But the more *special*

* οἱ μὴ εὑρίσκονται βιοῦντες ὡς ὁ χριστὸς ἐδίδαξε, γνωριζέσθωσαν μὴ ὄντες χριστιανοὶ, κἂν λέγωσιν διὰ γλώττης τὰ τοῦ χριστοῦ διδάγματα. Just. Mart. in Απολ. δευτ. πρὸς Αντων. p. 50.

‖ *Bonum ex causâ integrâ, malum ex quolibet defectu.*

ſpecial Touchſtone of the *two* (and moſt commended to us in *Scripture*,) is our *obedience* to the words of the *ſecond Table*. Which I ſay not, as *preferring* the *ſecond* to the *firſt*, (though the *Tranſgreſſion* of the *firſt* is only a *ſin* againſt *God*, whereas the *breach* of the *ſecond* is a *ſin* againſt *God* and our *Neighbour* too,) but becauſe a *viſible obedience* to the *ſecond Table* is a *ſurer mark* of *ſincerity*; whereas a *viſible obſervance* of the *firſt* is *oftner worn* as a *Diſguiſe*, either to *cover*, or to *excuſe* the *ſeveral breaches* of the *ſecond*. And the *reaſon* of it is *obvious*: it being *cheap*, and *eaſie*, for *any Hypocrite*, to *acknowledge one God*, to *abſtain* from *Images*, to *ſpeak* without *ſwearing*, *to ceaſe from labour*, and *go to Church*, *one* day in *ſeven*; but not ſo *eaſie*, nor ſo *cheap*, to be *juſt* to *all*, and *merciful* to the *needy*; at once to *pay* what we have *borrow'd*, to make *reſtitution* to whomſoever we have *wrong'd*, and withal to *give freely* to them that *ask*. Hence the *method* that is us'd by *God Almighties* own *Secretaries*, and *Amanuenſes*, is not to *prove* a mans *love* unto his *Neighbour*, by the ſame mans *love to God*, but (on the contrary) his *ſincere love to God*, by his *love* unto his *Neighbour*. We have *pregnant examples of it* in the *Epiſtles* of S. *John*. *Whoſoever doth* 1 John 3. 10.
not righteouſneſs, is not of God, neither he that loveth not his brother. He that loveth not his brother abideth in 14.
Death. Whoſoever hath this world's good, and *ſeeth his brother hath need*, and *ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? If a man ſay, I love God, and hates his brother, he is a lyar.* 17.
For he that loveth not his brother whom he hath ſeen, how chap. 4. 20.
can he love God whom he hath not ſeen? (not to *multiply* examples without great need,) it is ſo abſolutely *impoſſible* for a man to *pleaſe God*, or to be *godly* in *God's account*, without *doing to* * *others*, *as we would that* * Matth. 7. 12.

others ſhould do to us, (ſo ſtrictly *commanded* by our *Saviour*, as the *ſum* and *upſhot of the Law and the Prophets*, and ſo much *admired* by the *Emperour* * *Severus*, who commanded it to be *carved* in *all* his *Plate*,) that S. *Paul* affirm'd to his *Galatians*, *all the law is fulfilled in this one word*, ‖ *Thou ſhalt love thy Neighbour as thy ſelf.* And if the *love* of our *Neighbour* is the *fulfilling* of *all the Law*, ſure the *not loving* our *Neighbour* muſt be the *breach* of it. In ſo much that *God*, in ſome caſes, will have his *Creatures* to be *ſerved before Himſelf.* He will have us to be *honeſt* and *kind* to *one another*, *before* he will *accept* of any *worſhip* or *ſervice*, which we can *offer* unto *himſelf.* He will have *mercy*, ſo much *rather* than *Sacrifice*, as that he will have *mercy*, and not *Sacrifice*, when the one doth clearly ſtand in *competition* with the *other*; although when *both* may be *had*, he will *have* them *both. This* is the *method* that is *preſcrib'd* by our bleſſed *Saviour*, that * *if we bring a gift*, or *oblation*, (be it of *prayer*, or *thanksgiving*,) *before the Altar*, and *there remember that our brother hath ought againſt us*, (that we have *wronged any man* whom we have not yet *righted*,) we *muſt leave our gift, and go our way.* We muſt firſt *be reconcil'd* to our injur'd *brother*, and *then* (but not *till then*) we may *offer our gift.* If there is *violence* in our *hands*, *ſlander* in our *tongue*, *envy* in our *eye*, or *miſchief* in our *heart*, we muſt *quit* our *Devotions*, not only as *unprofitable*, but *hurtful* things; as things that are *odious* to the *ſpirit* of *holineſs*, things *he cannot* ‖ *away with.* The ſeveral *parts* of God's *ſervice*, which are the *uſual ingredients* in that which we call his *publick worſhip* performed commonly in the *Church*, (ſuch as *faſting*, and *praying*, and *preaching*, and the like,) though they are *neceſſary duties*, are yet no otherwiſe requir'd, than as *Acts* of *ſacrifice*; which are *then*

* *Quod tibi non vis fieri alteri ne feceris.*

‖ Gal. 5. 14.

* M. t. 5. 23, 24

‖ Iſa. 1. 13.

then only pleasing to God Almighty, when they are *faithfully attended* both with *Judgment*, and *Justice*, and *mercy too*, which are called by our Saviour, *the* * *weightier matters of the law*. The *great Qualification* which *God* requir'd of *his people Israel*, to make their *worship* of *him acceptable*, was their *repentance, and amendment*, expreſt by || *waſhing*, and *making clean*, by *ceaſing to do evil, and by learning to do well*, by *ſeeking judgment*, by *relieving the oppreſſed*, by *helping the fatherleſs*, and by *pleading for the widow*. S. *James* tells us *expreſly*, * that *if any man ſeem to be religious, and yet bridleth not his tongue*, (thereby *injuring* his *Neighbour*, though but in *word*,) *that man's Religion is vain*. And ſetting down *what Religion* is *undefiled and pure in the ſight of God*, he doth not *inſtance* in *hearing many Sermons*, in *making long prayers*, in having the *Scripture* at ones *tongues end*, or in *bodily reſting* upon the *Sabbath*, but (as that *without* which, *all* the *reſt* is worth *nothing*,) *in viſiting the Fatherleſs and the Widows in their affliction, and in keeping ones ſelf* || *unſpotted from the world*. Where *Juſtice* and *Mercy* are not obſerved, a man may *fawningly* perhaps, but he cannot *walk humbly, and ſincerely with his God*. Where theſe * *Requiſites* are *wanting*, *God* will *implicitly* ſay to *us*, as he was wont *expliciti* to his *ancient people Iſrael*, [*I* || *am full of your Sermons*, and *even weary of your Prayers, your Faſts and Sabbaths, and the calling of Aſſemblies my ſoul hateth, it is iniquity even the ſolemn meeting*. * *To what purpoſe is the multitude of your ſervices to me? your oblations are not acceptable, nor your ſacrifices ſweet unto me*. || *He that conſuteth an Hereſie* (whilſt *himſelf* is an *oppreſſor*,) *is as if he ſlew a man*. He that *condemneth an Idolater*, (whilſt *himſelf* is * *ſacrilegious*,) *is as if he cut off a Dog's Neck*. He *that maketh long Prayers*, (whilſt *himſelf devoureth*

* Matt. 23. 23.

|| Iſa. 1. 16, 17.

* James 1. 26.

|| Verſe 27.

* Micah. 6. 8.

|| Iſa. 1. 11, 12, 13, 14.

* Jer. 6. 20.

|| Iſa. 66. 3.

Mic. 6. 12.

* Rom. 2. 22.

* Matt. 23. 14. * *Orphans and Widows Houses,*) *is as if he offer'd swines bloud.* He that *heareth many sermons* (whilst *himself* ‖ James 1. 23. is but a ‖ *hearer,* and not a *doer* of the *word,*) *is as if he blessed so many Idols.*] I have *insisted* so *long,* and *toucht* so *often* upon this *string,* because I find it (by some experience) to make the most *pleasing,* in that it makes the most *profiting,* and *useful sound.* And because I think it of *high importance,* that every man should be taught what is meant by a * *Christian,* or an *Israelite* * *indeed*; and be throughly able to *distinguish,* betwixt a *member* of the *visible,* and of the *mystical Church*; betwixt a *Believer* that *must die,* (*without Repentance* and *Renovation,*) and a *Believer* that shall *live,* (because he *proves* his *repentance,* by his *amendment* and *perseverance.*) To *serve God effectually,* as the *Israelites* indeed, we must not only ‖ Psal. 50. 14. *offer* unto God ‖ *Thanksgiving,* but *prove* our *Thanksgiving* more than *verbal, by paying our vows unto the Lord.* Especially *our weighty, baptismal vow*; which doth not only *oblige* us, to *forsake the Devil and all his works, the pomps and vanities of the world, and the sinful lusts of the flesh,* but also *to obey Gods holy will and commandments, and to walk in the same all the days of our lives. I cannot, I dare* not *speak peace to my self,* or *shew the Salvation of God,* to others upon any other *terms,* than those on which the *Psalmist did,* * *even to him that ordereth his conversation aright.* And

* οἱ μετὰ λόγου διδάσκοντες χριστιανοί εἰσι, κἂν ἄθεοι ἐνομίσθησαν οἷον ἐν Ἕλλησι μὲν Σωκράτης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι αὐτοῖς, ἐν βαρβάροις δὲ Ἀβραάμ, Ἀνανίας, Ἀζαρίας, Μιχαὴλ, καὶ ἄλλοι πολλοί. οἱ δὲ βιῶντες ἀχρήστως, οὐκ εἰσὶ χριστιανοί. Just. Mart. Apol. 2. πρὸς Ἀντων.

* Verse 23.

4. *sect.* 12. From hence I am led into a *fourth consideration,* that it is *better* (of the *two,*) to be an *honest,* than an *orthodox* man. For though many *errors in Judgment* do cause as great *errors* in *Practice* too, yet (comparing

paring them together) we find that *errors* in *practice* are ſtill the *worſt*. Beſides that it is poſſible, for men who have *feweſt errors in judgment*, to have *moſt in practice*. The *Devil himſelf* is more *orthodox*, (perhaps I may ſay) than any *man living*; as being indued with the *greateſt* and *cleareſt knowledge*, (taking the word not in a *moral*, but in a *phyſical* ſenſe;) for which he is not the *better*, but much the *worſe*; becauſe he *ſins* againſt *greater* and *clearer light*. And ſure as many of *us Chriſtians* as *believe aright*, and *account* of our ſelves as of *the Iſrael of God*, but yet commit the *ſame wickedneſs* with them that are *aliens* from the *Common-wealth* of *Iſrael*, are not the *better*, but the *worſe* for being *orthodox*; for when we *all* ſhall *appear before the judgment ſeat of Chriſt*, we *ſhall receive according* to what we have * *don*, whether *good*, or *bad*; and not *according* to what we have *thought*, whether *true* or *falſe*. The Judge will *render* to *every man*, (not according to his *Conjectures*, but) || *according* to his * *deeds*. Which I ſay not to *the end*, that I may *favour* any mans *negligence* in his *inquiry* after the *truth*, but that he may aim at that *moſt*, which cannot chooſe but be to him of moſt *concernment*. Not a *ſpeculative knowledg*, which being but *ſpeculative* will only ſerve to *condemn us*, but rather *a practical* and *ſaving knowledg*; ſuch as is ſpoken of in *Scripture* with ſo much *eulogy* and *advantage*. An example of which we have in the *ninth ch.* of *Jeremy*, where ſaith *God* by the *prophet*, [*let* || *not the wiſe man glory in his wiſdom*, nor the *mighty man in his might*, nor the *rich man* in his *riches*; *but let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord which exerciſe loving kindneſs, judgment*, and *righteouſneſs in the earth.*] That is to ſay, let him *relie* upon his *knowledg* of me, if he *prove* by his *practice* that his *knowledg* of *me* is not in *vain*. For the very

* 2 Cor. 5. 10.

|| Rom. 2. 6.

* 1 Cor. 11. 15. Rev. 20. 12.

|| Jer. 9. 23, 24.

know-

knowledg of *God* will *hurt* us, unleſs we *practiſe* according to *knowledg*. He ſays not therefore, let *him glory* in this, that he *knoweth* my *nature*, (for that is *impoſſible*) nor let him *glory* that he *knoweth* my *ſecret will*, (for that were *needleſs*, if it were *poſſible*,) but let him *glory in this*, that he *knoweth* (ſo as to *imitate*) my *loving kindneſs* to the *good*, my *ſeverity* to the *wicked*, my *perfect integrity* towards *all*. *That* man is to be reckon'd to *know* God *beſt*, (not that moſt wiſely *diſcourſeth* of him, but) that *obeys* him the moſt *ſincerely*. We may *think* that we *know* him by *other* means, but do not * *know* that we *know him*, *unleſs we keep his commandments*. *He that ſaith*, *I know him*, *and keepeth not his commandments*, *is a lyar*, *and the truth is not in him*. We know, the *Lawyer* in S. *Luke* who came to ‖ *tempt* our *bleſſed Saviour*, was able to anſwer him *very punctually* concerning the *principles* of his *Religion*, and could tell him (to a *ſyllable*) *how it was written in the Law*; and therefore our *Saviour* gave him his *due*, with an [ὀρθῶς ἀπεκρίθης, *thou haſt anſwered right*.] thou haſt *rightly* repeated the *commandments* of God. But then he preſently added, [*do* * *this*, and *thou ſhalt live*.] Plainly ſhewing thereby, both to *him*, and *us* too, that we may be very *well catechiz'd*, and yet be very *ill Chriſtians*. Nor can we ever *arrive* at *heaven*, only by *knowing* the *right way*, but by *walking in it*. For (though I am not *unmindful* of having ſaid as much *before*, nor am at all *deſirous*, to fill up *much paper* with *little matter*, yet I imagine I cannot eaſily *remind* my reader too *often* of what is *meant* only to *profit*, and *not* to *pleaſe* him, that) *knowledg* without *obedience* doth ſerve for nothing but to *damn* us the more *profoundly*; to *ſink* us *deeper* and *nearer* the *bottom* of the *bottomleſs Abyſs* of *fire* and *brimſtone*. And therefore our Saviour pronounceth his *woes* againſt *Chorazin* and *Bethſaida* with an

* 1 John 2. 3. verſe 4.

‖ Luke 10. 25, 26.

* verſe 28.

an *emphatical* [*for*] not on the *ill* that they had *don*, but rather on the *good* that had been *don to* them; that they remain'd *impenitent*, notwithstanding those *wonderful* and * *mighty works*, which to *Tyre* and *Sidon* would have been *motives* to *repentance*. And when he tells *Capernaum* she should be *humbled* as *low* as *Hell*, his reason is, because she was *listed* as high as || *Heaven*. And * Matt. 11. 21.

Sect. 13. This deserves to be the subject of a *fifth consideration*, that as *God* hath *abounded* to *us* of *Christendom* more in *heat*, as well as *light*, than to the *nations of the earth* which *sit in darkness*, and *in the shadow of death*, so he expects that we also should *abound* towards *him*, more in *devotion* and *integrity*, as well as *knowledge*. As the *sun* is more *propitious* to *Ethiopia*, than to *Tartary*, so the *one* brings forth *gold*, for the *others Iron*. And it is every whit as reasonable, that we who are warm'd under the *line* of God's *favour*, (I mean the *preaching* of his *Gospel*,) should bring forth *nobler* and more *acceptable fruits*, than those that *freez* without the *Tropicks*, (I mean without the *pale* and *preaching* of the *Church*.) If we are *Christians* in *Contemplation*, but *practise Atheisme*; if we *feed* on *Christ*, as our *lamb*, but *disobey* him as our *shepherd*; we shall *one day repent* that ere we *entred* into his *fold*. When God shall *summon* us to his *Audit*, it will go *worse* with the *Christian*, who grew a *Bankrupt* with *ten Talents*, than with the *ignorant Pagan*, who could not *thrive* only with *one*. It will be *hardest* for such as *Those* who can in *Christ's name* * *cast out* Devils, and are *themselves possest* with them, to make a *colourable answer* to that *grim charge*, which the *acute Tertullian* doth thus *decipher*, || [*Thou* * Matt. 7. 22, 23.

|| *Stabit ante aulas Dei Anima die judicii, nihil habens dicere. Deum prædicabas, & non requirebas. Dæmonia abominabaris, & illa adorabas. Judicium dei appellabas, necesse credebas. Inferna supplicia præsumebas, & non præcavebas. Christianum nomen sapiebas, & Christianum persequebaris.* Tertul. de Test. Animæ cap. 6.

didst

didſt preach up God, yet didſt not ſeek him. Thou didſt abominate the Devils, yet didſt adore them. Thou didſt talk of God's Judgment, but not believe it. Thou didſt preſume there was an Hell, yet didſt not endeavour to eſcape it. Thou wert a Chriſtian Profeſſor, and yet didſt perſecute the Chriſtian. 'Twill be as *ill* a *plea* for *us*, (in that *great day*,) to tell God that we are *Chriſtians*, as for *Judas* to plead *Apoſtleſhip*, or *Lucifer* his *firſt ſtation*. For the *higher* we have *ſtood*, by ſo much the *lower* will be our *fall*. *If after we have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, we are again intangled, and overcome thereby, our ſtate of relapſe will be far worſe than our beginning.* Upon which it follows, *that it were much better for us,* ‖ *not to have known the way of righteouſneſs*, than after we have known it, to *turn from the holy commandment delivered unto us*. And ſo by conſequence we ſhall *wiſh* we had never *been*, much *more* ſhall we *wiſh* that we had *never been Chriſtians*. We ſhall curſe the *womb* that *bare* us, and the *breaſt* that gave us ſuck; the *Church* that *Chriſten'd*, and the *Prieſt* that *Catechiz'd* us. We ſhall *beſhrew* the *every day* in which we heard a *good Sermon*. We ſhall *bewail* our very *knowledge*, and even *repent* us of our *Grace*. In ſhort, Our *miſery* will be *heightned* from our *means* of being *happy*. And that which *moſt* of all will *vex* us, will be the *liberty* of our *will*; that our *miſery* by it ſhould become our *choice*, and we ſhould preſs into *Hell*. That *damnation* ſhould be our *purchaſe*, and not our *Inheritance*. As will *evidently* appear in the ſecond particular.

* 2 Pet. 2.20.

‖ Verſe 21.

Viz. The *fountain* or *Head-ſpring*, from whence this Sin and this Deſtruction do both *originally ſtream*, (to wit) not *God's will*, but *ours*. It is not a *peremptory Decree*, but a *tender expoſtulation*. Not ye *ſhall* die, but why *will* ye?

CHAP.

CHAP. II.

The true Original of Man's Deſtruction.

Sect. 1. THat *God Almighti's irreſpective* and *unconditional decree* ſhould be the *fountain* of mans *deſtruction*, (as *ſome* have *adventur'd to affirm*,) is ſo ſtrongly *diſproved* in the [*why will ye die?*] (as occaſion will be offer'd to ſhew * *anon*,) and ſo *groſly contrariant*, as well to the *nature* of *Divinity*, as to the *judgment* of *common ſenſe*, that by how much the *groſſer* thoſe *repugnances* are, in ſo much the *fewer* I ſhall have need to give *inſtance*. * See chap. 3. Sect. 3.

Sect. 2. Firſt 'tis *repugnant* to God's *Juſtice*; as implying *ſin* to be one of the *works* of his *Creation*. For he that *abſolutely decreed* an *eternal puniſhment*, was to *provide* there ſhould be *ſinners*, to bring it *orderly* to *paſs*. And if to *glorifie* his *juſtice*, an *everliving death* were his *firſt decree*; ſure to *juſtifie* his *juſtice*, *ſin* muſt needs be his *ſecond*. Or indeed (to ſay the truth,) he had ſav'd himſelf the labour of making *ſin* by a *ſecond decree*, who had conſtituted the *puniſhment* of *death eternal* by a *firſt*. The *one* being ſo *ſtrongly implied* in the *other*, that as the *decreeing* there ſhould be *death*, implied that *ſome body* ſhould be *mortal*; ſo the *juſtifying* of *puniſhment*, implied that *ſome body* ſhould be *guilty*. There was to be *man*, to fulfil an *irreſpective decree*; and *ſinful man*, to make it *righteous*. For though Proved. 1.

God is a *Soveraign* to all his *creatures*, yet to *man* in *particular* he is a *Father*, and a *judge*. As a *father*, he is *inclinable* to *forgive*; and as a *judge*, he is *inclinable*, either to *punish*, or to *reform*. To *punish* us *temporally*, that we *may* be *reform'd*; or else to *punish* us *eternally*, because we *will not*. As a *father*, he *delighteth* to *punish* us *less* than we *deserve*; and he *hateth*, as a *judge*, to *punish* us *above*, or *beyond* our *merits*. Because he is a *father*, he *may* and *does* often *dispense* with *transgressions*; but because he is a *judge*, he cannot possibly *condemn without* them. If he did *reprobate* as a *soveraign*, to shew his *power*, but not as a *judge*, to shew his *righteousness*; and that the *object* of his *decree* were not the * *sinner*, but the * man; it would then be a *misery*, but not a *punishment* to be *damn'd*. *God* respected *commandments*, as well as *men*, both in the *intention*, and *execution* of his *decree*. Nor did he make his *commandments*, (as *some* have done *oaths*,) that men might *break* them, and be *obnoxious*; but he rather made *men*, that they might *keep* his *commandments*, and *punishment leapt forth* from man's || *Transgression*. It is the property *only* of *men*, and of *such* men *only* as are *Inhuman*, to *love* the *Treason*, because they either *envy*, or *hate* the *Traitor*, by whose *treason* they may *injoy* at once the *ruin* of his *person*, and *confiscation* of his *goods*, thereby *quenching* a *double thirst*, of *Revenge*, and *Avarice*; or else to lay *snares* whereby to make men *delinquents*, for fear the *prison* should be *empty*, the *Gallows idle*, the *law impertinent*, and the *Magistrates sword* be *born* in *vain*. There was a *sting* in that saying of * *Justin Martyr* to *Antoninus Pius*, that

** *Non est ante Punitor Deus, quam Peccator homo*, August. super Gen. 1.

|| Rom. 7. 12, 13.

* ἐοίκατε δεδιέναι μὴ πάντες δικαιοπραγήσωσι, καὶ ὑμεῖς οὓς κολάσετε ἔτι οὐχ ἕξετε· Δημίων τοῦτο ἔργον, οὐκ ἀρχόντων. Just. Mart. ἐν Ἀπολ. δεύτ. πρὸς Ἀντωνῖνον τὸν εὐσεβῆ. p. 46.

the

the *heathen Emperours took care* to *hinder* the *growth* of *chriſtianity*, for fear their *ſubjects* ſhould be ſo *vertuous*, as not to be *capable* of any *colourable correction*, and ſo they ſhould loſe the *ſenſuality* of *ſhedding blood*. And though *ſome* (who ſhall be *nameleſs*) have been *betrayed* by ſome *opinions* to ſpeak as *indecently* of *God himſelf*, God did not *neceſſitate* ſuch *bitter ſpeeches* againſt his own *glory*, that he might *glorifie* his *juſtice* in executing *vengeance* upon the *ſpeakers*. He doth ſo *hate* to be *miſtaken* for an *Abſolute Reprobatour*, that he many times *appeals* unto the *judgment* of his *enemies*, and would have his dealing towards *man* to be *meaſured out* by *man's* own *line*. *[*O inhabitants of Jeruſalem! Judge, I pray you, between me and my vineyard. What could have been don more unto my vineyard which I have not don? ‖What iniquity have your fathers found in me, that they are gon far from me?* That is, (as 'tis explain'd by the *great prodigie of learning*) *when did I forſake them before they forſook me; What part of my Covenant have I ever violated or broken; Wherefore I will plead with you, and with your childrens children will I plead; hath a nation changed their Gods, which are yet no Gods? but my people have changed their glory for that which doth not profit. Be aſtoniſhed O heavens at this, and be ye horribly affraid. For my people have forſaken me. Is Iſrael a ſervant? Is he a home-born ſlave? Why is he ſpoiled? haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the Lord thy God? what haſt thou to do in the way of Egypt, and of Aſſyria? thine own wickedneſs ſhall correct thee: Wherefore will ye plead with me? in vain have I ſmitten your children, they received no correction. O generation! ſee the word of the Lord. Have I been a wilderneſs to Iſrael? a land of darkneſs? can a maid forget her ornament, or a bride*

* Iſa. 5. 3, 4.

‖ Jer. 2. 5. *Quando ego prior eos deſerui? Cui parti fœderis non ſteti?* Grot. in loc. verſe 9.

11.

12.

13.

14.

17.

18-19.

29-30.

31.

42.

her attire? yet my people have forgotten me days without number. Put me in remembrance, let us plead together; declare thou that thou mayeſt be juſtified, (that is to ſay, *tell me* the things which thou haſt *don* and *ſuffer'd*, that we may *ſee whether* thy *ſufferings* were *right*, or *wrong*. * *Declare* if thou haſt any thing whereby to prove, that thy *ſufferings are more* than for the things that thou haſt *don*.) || *Hear ye, O mountains, the Lords controverſie; for the Lord hath a controverſie with his people, and he will plead with Iſrael. O my people! What have I don unto thee? And wherein have I wearied thee? teſtifie againſt me.* O my *people! remember now the anſwer of Balaam to Balak.* [*that thou *couldeſt* not be *ruined but by thy ſins*,] *that ye may know the righteouſneſs of the Lord. Have I any pleaſure at all that the wicked ſhould die, and not that he ſhould return from his wayes, and live? Yet ſaith the Houſe of Iſrael, the way of the Lord is not equal. O Houſe of Iſrael! are not my ways equal? are not your wayes unequal? therefore I will judge you O houſe of Iſrael, every one according to his wayes. Repent, and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not be your Ruin.*] Such is the *goodneſs* of the *Almighty*, that notwithſtanding his *abſolute* and *unaccomptable Empire* over his *Creatures*, he doth yet *vouchſafe* to give an *account* of his *proceedings*; and will || *diſpute* his *dealings* with his *people*, upon their *own known principles*, and *wayes* of *reaſoning*; not alledging the *abſoluteneſs* of his *Power*, as he is their *Soveraign*; but the *righteouſneſs* of his *Sentence*, as he is their *Judge*. And deſiring to manifeſt, not only the *Juſtice*, but the *Equity* of his *Actions*.

29. 30.

* Iſa. 43. 26. *Narra mihi quæ feceris & quæ paſſus ſis, ut videamus, quæ pertuliſti, jure, an injuriâ, pertuleris. Narra, ſiquid habes quo ſperes te poſſe oſtendere immerito tibi hæc evenire.* Grot. in locum. ‖ Mich. 6. 1, 2, 3. * Grot. in v. 5. Ezek. 18. 23.

|| *Et cum Iſrael diſputabit.*] *magna Dei bonitas, qui cum ſit omnium ſummo jure Dominus, tamen hominibus, id eſt, vermibus Terræ, ſi ipſi comparentur, probare vult actionum ſuarum æquitatem.* Grot. in Mich. 6. 2.

In

In the midſt of that *Severity* which is *ſutable* to a *Judge*, remembring that *mercy* which is *agreeable* to a *Father*. And if God was ſo *careful* to have it *known*, that he doth not *inflict* ſo much as *Temporal Deſtruction*, by a meer *irreſpective* and *Peremptory* decree, how much *leſs a death Eternal*? if he would not *reprobate* thoſe *Original Tranſgreſſors*, *Eve*, and *Adam*, no not to *ſatisfie* his *Juſtice*; how much leſs their *Poſterity*, for no *other end* than to ſhew his *Power*? When the *friend of God* became an *Advocate* for *Sodom*, he *pleaded* for them to the *Almighty*, not as an *abſolute Soveraign*, but as an *equitable* * *Judge*. * Gen. 18. 23, 25. [*wilt thou alſo deſtroy the righteous with the wicked? that be far from thee to do after this manner; ſhall not the Judge of all the Earth do right?*] And if *God* is our *Judge*, as well as our *Soveraign*; (that is to ſay, our *ſoveraign Judge*,) we may conclude with || S. *Auguſtin*, that however he can *reprieve us without our merits*, and that becauſe he is *good*; yet he cannot *condemn* us without our *demerits*, and that becauſe he is *righteouſneſs*. Now *Juſtice*, or *Injuſtice* is ſtill the *ſame*, both in *conceiving*, in *pronouncing*, and in *executing* a *ſentence*. The *righteous Judg* of the world doth *revenge and puniſh*, not againſt *but according* to his *word*; & his *word* is exhibited, not *againſt*, but *according* to his *will*. As he *executes*, he *threatens*, and as he *threatneth*, he *decreeth*. If he cannot *caſt us* into *Hell*, *without* our *ſins*, (as he therefore *cannot*, becauſe he cannot *lie*,) he can *as little*, *without* the *Conſideration* of our *ſins*, *decree* to *caſt* us into *Hell*. If therefore his *decree* is not *conditional*, it muſt *neceſſitate ſin*, as the *means*, whereby *Deſtruction*, as the *End*, may be *legitimately accompliſh'd*. But God *defend* us, by his *Grace*, from ſuch *aſſertions*. For if *man* were no more than

|| *Bonus eſt Deus, Juſtus eſt Deus, poteſt aliquem ſine bonis meritis liberare, quia bonus eſt; non poteſt quenquam ſine malis meritis damnare, quia juſtus eſt.* Aug. contra Julian. l. 3. c. 8. p. 164.

than the *Inſtrumental Cauſe of ſin*, and *God* the *Principal*, (which *muſt* follow from the *Doctrine* of *irreſpective Decrees*,) the *ſinner* might ſay, (after the manner of S. *Paul* in a *caſe* quite *contrary*,) [it is not I that *ſin*, but the *ineluctable Decree* which *dwelleth in me.*]

* Mat. 10. 20. 1 Cor. 15. 10. Gal. 2. 20. It being * frequent in *Scripture*, to aſcribe the *effect*, unto the very *firſt Agent*. *That there is not any God*, would be the very *worſt Tenet* in all the world, were it not *worſe* to *conclude* him the *Cauſe of ſin*. It is *conformable* to his *Juſtice* to have *appointed eternal Death* to *puniſh ſin*, not *ſin* to *qualifie* for *Death eternal.*

2. *Sect.* 3. It is *ſecondly repugnant* both to the *nature*, and *profeſſions*, and *exhibitions* of his *mercy*. For how could the *father* of *compaſſions* be ſo *tranſcendently ſevere*, as *eternally* to *condemn* the *major part* of his *children*, without the leaſt *regard* or *conſideration* of their *ſins*, who (in *regard* to their *ſins*) did give his own *ſon* to die for ‖ *all*? and in his *ſon*, *himſelf*? and in *himſelf*, *all things*? He concluded *all* under *ſin*, (the Apoſtle doth not ſay, *that he might condemn any*, but) *that he* * Rom. 11. 32. *might have mercy upon* * *all*. And therefore the *extent* of our *Saviours death* is ſtrongly *urged* by S. *Paul* to ‖ 2 Cor. 5. 14. *prove* the ‖ *extent* of the *death* of *Adam*. (which having * *otherwhere* been *obſerved*, needs not here be in-

* Correct copy of notes on Gods decrees chap. 2 Sect. 15. pag. 19. larged on.) And would not *He ſpare man*, who, to the end he *might ſpare him*, *did* ‖ *not ſpare* his *only begotten*? Could any *one ſon* of *Adam* fall as *naturally* to *Hell*, ‖ Rom. 8. 32. and (not as *voluntarily*, but) as *ſpontaneouſly*, as a *ſtone* tends *downwards*, whilſt God profeſſeth to us a *willingneſs* that * *all* ſhould *repent*, and that *not any of them* * 2 Pet. 3. 9. * μὴ βελόμενός τινας ἀπολέσθαι. ſhould *periſh*, no *not* the ‖ *wicked*? *Suppoſe* that *God* had been *reſpectleſs* of any mans *faith*, *obedience*, *Repen-* ‖ Ezek. 33. 11. *tance*, *renovation*, *perſeverance unto the end*, or of any the

the *leaſt thing*, except his *miſery*; yet when That *God* became *incarnate*, and gave *himſelf* to be a *Ranſom*, and a *propitiation*, (not to *another*, but) *to himſelf*, and not *for Our ſins* * *only* (who are *believers*,) *but alſo for the ſins of the* || *whole world*, and for the *whole world* in the *words* and *ſenſe* of S. *John himſelf*, who is *wont* to uſe the *word* in a direct *oppoſition* to the *children of obedience*, could *he*, whoſe *merits* are *acknowledged* to have been more than *ſufficient* for *all the world*, and who profeſſeth himſelf *in general* to be *a lover of ſouls*, deny *a part* of that *all-ſufficiency*, to any *one* whom he had * *made*, after the *likeneſs* of *himſelf*, and who could not *help* his being *born* of *ſinful parents*, and who is || *promiſed not* to *periſh* for *Their Iniquity*, and who is *qualified* with *miſery* to be a *fit object* of *God's Compaſſion*? Methinks this *fiction* and *ſuppoſition* of an *irreſpective Decree* doth infer the *neceſſity of Chriſt's taſting Death for every man*; and this *great truth* of his *taſting Death for* * *every man*, doth prove his *Decree* to be *conditional*; becauſe of the *all* that are *invited*, ſo very many have *refuſed* their *Saviour's offer*. The *Lover of Souls* is ſo *liberal* and *diffuſive* of his *goodneſs*, that he never *withholds* it where 'tis but *wanted*, but only *withdraws* it where 'tis *abus'd*. Tis true, *he gave up Iſrael to their own hearts luſt*, and left them *to walk in their own* || *Counſels*; but this *reaſon* for it is rendred in the *words* going *before*, becauſe *Iſrael would none of him, they would not hearken unto his voice*. So *He gave up the Gentiles* to *vile affections* and *uncleanneſs*; but it was with a [* *wherefore*,] and a [*becauſe*,] and [*for this cauſe*] (*three times* in a *breath*) they would not *acknowledge* whom they could not *but know*, and *changed the truth of God into a lie*. I cannot make This more *plain* and *evident*, than by comparing *two verſes* in

* 1 Joh. 2. 2. compare this text with || 1 John 3. 1. 13. c. 4. 5, 6, 19.

* Iſa. 57. 16. Wiſd. 8. 4.

|| Ezek. 18. 20.

* ὅπως ὑπὲρ παντὸς γεύσηται θανάτου. In the ſingular number. Heb. 2. 9.

|| Pſal. 81. 11, 12.

* Rom. 1. 21, 24, 25, 26.

in the *fifth Chapter* of S. *John*. *These things I say* (saith our *Saviour*) *that ye might be* * *saved*. (verse 34.) *But ye will not* * *come to me that ye might have life* (verse 40.) the *former verse* doth shew us (by the particle ἵνα, which is αἰτιατικὸν, that is, doth note the *final Cause* of the words foregoing) that he did not only *offer*, but *intend* their *salvation*; and the *later* doth shew as plainly, that they *refus'd* it. In a word, would God have set before our *Eyes*, at once a *Heaven* to *draw*, and a *Hell* to *drive* us, if he had *absolutely decreed* us unto a [‖ *Depart from me ye Cursed?*] Would he have used his *lance* to *search*, and his *Balm* to *supple*, if he had meant that the *wound* should be *incurable*, and the *Patient desperate*? is it not *impious* to *imagin*, that he whose *mercy* is so much *higher* than his *justice*, as the * *heavens* are *above* the *clouds*, should first *leave* us *without strength*, and then *upbraid* us with our *weakness*? that he should first *deny* us *legs* and then *command* us to *walk* in the ‖ *narrow way*? or give us *eyes* without *sight*, and afterwards *punish* us for being *blind*? can *he* make *sport* with the *eternal* ruin of his *Creatures*, as we with That of *our fellow-Creatures*, when we *bait* the *Bull*, to make us *laugh*? *kill* the *birds*, to *try* our *Arm*? yea, and *butcher one another*, to *glut* our *rage*? no sure. *He that laid upon* his son *the iniquity of us all*, *that he might bear our griefs*, *and carry our sorrows*; he that permitted *him to be brought as a lamb to the slaughter*, *because we had been as sheep that had gone astray*, he that gave *him to be wounded for our Transgressions*, *and bruised for our Iniquities*, that the *chastisement of our peace might be upon him*, *and that by his stripes we might be healed*; could not *will* our *destruction*, or *contrive* our *misery*. It is too *gross* a *contradiction* to all the *methods* of his *mercy*.

** John 5. 34, 40. *Sed non vultis, secundum* Beza.

‖ Matt. 25. 41.

* Psal. 36. 5.

‖ Matt. 7. 14.

Isa. 53. 4, 5, 6, 7.

Sect. 4.

Sect. 4. *Thirdly*, it is *repugnant* to his *revealed will.* 3.
Indeed ſo *every where* repugnant, that to produce the ſeveral *places*, were to *traverſe over* the *Bible*. I ſhall therefore give inſtance in very *few*. *Behold* (ſaith *God* by the *mouth* of *Moſes*) I * *ſet before you this day* a *bleſſing*, and a *curſe*. A *bleſſing* if *ye obey*, and a *curſe*, *if ye will not obey*. So far from *tying up* his people to a *neceſſity* of *either*, that he puts them *both* to their *free election*. And in the 30. *chap. of Deut.* we find him ſtanding upon his *Juſtification*, as if unjuſtly *impleaded* by his *creatures*, for having unmercifully *will'd* their *Ruin*; he makes his *appeal*, and calls in his *witneſſes*, deſires their own *conſciences* may be the *Judges*, whether their *ſins* and their *deſtruction* are not *really* their choice. * *I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing.* Nor doth he *put it* only to their *choiſe*, but withal *inſtructs* them *how* to *chooſe*. For it immediately follows in the very ſame verſe, [*therefore chuſe life, that thou and thy ſeed may live.*] There are that ‖ *reject the counſel of God againſt themſelves*, that is to ſay, *to their greateſt damage*. And a *rejection* on *one ſide*, implyes an *overture* on the *other*. There are that *alwayes* * *reſiſt the holy Ghoſt*, that is to ſay, that *ſtrive againſt* his *ſtriving*. For every *reſiſtance* implyes a *ſtriſe*, and every *ſtriſe* implyes a *willingneſs* to *conquer*. *Chriſt* profeſſed his ‖ *Intentions*, his *earneſt Indeavours* and *deſires* to *have gathered his people*, but *they would* * *not* be *gathered*; and *becauſe* they would not, *therefore their houſe was left unto them deſolate*. ‖ *The ſervant that was caſt into outer darkneſs* (*Matthew* 15.) had a *Talent* of *grace beſtow'd* upon him (v. 25.) which was *therefore taken from him* (*verſe* 28.) becauſe (in ſtead

* Deut. 11. 26, 27, 28.

* Deut. 30. 15, 19.

‖ ἠθέτησαν. Luke 17. 30. *Suo maximo damno.* Beza *in locum.*

* ἀνππίπτετε. Acts 7. 51.

‖ ποσάκις ἠθέλησα.

* οὐκ ἠθελήσατε. Matt. 23. 37, 38.

‖ Matth. 25. 30, 15, 25, 26, 28--30.

of *improving*) he *went and hid it in the earth* (verſe 25.) which ſhew'd him a *wicked*, a *ſloathful*, and an *unprofitable ſervant* (*verſe* 26. 30.) ſo the *gueſts* that were *excluded* the *marriage feaſt* (Matthew 22.) were
* Matt. 22. 1, 2, 6, 7, 8. * not *abſolutely excluded*, to ſhew the *pleaſure* of the *King*, *without reſpect* to their *qualifications*; but *becauſe*, being *invited*, *they would not come*, (verſe 3.) *becauſe* they *ſlew the ſervants* who were *ſent* to *invite* them, (verſe 6.) and becauſe they were all *unworthy*, (verſe 8.) There is a place in the Prophet *Eſay*, which ſeems to *me* very *remarkable*. Where when the *ſin* of the *wicked* was made their *puniſhment*, God gave the *reaſon* of his *deſertion* in the very *ordering* of his words,
‖ Iſa. 66. 3, 4. [‖ *they have choſen their own wayes, I alſo will chooſe their deluſions.*] *they have*, and *I will*. It ſeems that *their choiſe* was *paſt*, when *God's* was to *come*; *before* he did *reject*, he was *rejected*. Indeed when I conſider the very *earneſt expreſſions* of *God Almighty*, whereby he *vindicates* his *mercy* in ſeveral paſſages of *Scripture*, from thoſe *ſlanders* and *aſperſions* which *hard-hearted* men have *caſt* upon him, I find nothing ſo *obvious*, as thus to *reaſon* within my ſelf. Can the *Father* of *Mercies*, by a *Decree irreſpective* of *good*, or *evil*, be like the *mercileſs Parents* in the *Valley* of *Hinnom*, where they *burnt* their *children*, their *own children*, their *infant children*, and burnt them *alive* too? and without *reſpect* to their *offences*, which could not be *real* whilſt they
* Hoſ. 11. 8. were *future*? If his * *bowels* were moved to *Repentance*, upon his meer *Intention* to *deliver up Iſrael* to a *Temporal puniſhment*, how can he *irreſpectively* decree
‖ 2 Cor 5. 9. *eternal*? Are *They irreconcileable*, who are ‖ *called* to *hear the word of Reconciliation*? ſhall we ſo far *deſpiſe the goodneſs* and *forbearance of God Almighty*, as to ſay
* Rom. 2. 4 it is not apt for the *leading* of *All* unto * *repentance*?

Or

Or that any thing is *lost* for want of *his saving*, who *came to save that which was* * *lost*? Would he *propose an heaven* to us upon *terms impossible to be perform'd*? Or could he || *wish* even for *That*, which was directly against his *will*? *O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them!* * *O that my people had hearkned unto me! and that Israel had walked in my wayes!* || *O that thou hadst hearkned to my commandments!*] Or can we be so *wretchedly*, so *ingratefully censorious*, as to think the words of this text [*why will ye die O house of Israel*] not the *voice* of a *pitying*, but an *upbraiding God*? who in the bitterness of a *Sarcasme*, did first *determine* men to *death*, and then *ask* them *why they would die*? could he *impregnably* bolt up the *dore* of *Heaven* against his Creatures, and then bid them *strive to enter in*? and *strive* like * *Wrastlers*, or *Racers*, or *fighters* for a *conquest*, when their *inevitable over-throw* was *predetermin'd*? no, 'tis too *gross* a *contradiction* to the *simplicity* of his *Will*, most *truly*, and *sincerely revealed* to us in his *word*.

* Luke 19. 10.
|| Deut. 5. 29.
* Psal. 81. 13.
|| Isa. 48. 18.
* ἀγωνίζεσθε εἰσελθεῖν. Luke 13. 24.

Sect. 5. And from hence it follows (by way of *refuge*) that a mans || *own will* is the *viperous mother*, which *breeds* her *murderer* out of her *Bowels*, and is *deliver'd* of her *own Funeral*. Our *wills* are no *Puppets*, to be *necessitated* and *acted* to *good* or *evil*, after the measure that they are *forc't* by the *hand* of *Heaven*, or of *Hell*. But they are rather like the *Heavens*, whose every *Orb* hath a *motion* that is *peculiarly* its *own*, although that motion is directed by the *discretion* of its *Intelligence*. God indeed doth *perswade* us to what is *good*, (and that very *strongly*,) but *so* as to leave it to our *election*. For as, *without* his *free Grace*, there

|| ὅτι αὐτοὶ ἄνθρωποι ποιοῦσι, διὰ τοῦτο καὶ αὐτοὶ ἁμαρτάνουσιν· οὐδ' ἂν ἀσεβεῖς, εἰ θεοὶ ἐποίουν. Plotin. Enn. 3. l. 2. p. 263.

would not be any *ſtrictures* of *goodneſs* in us, (no not the *leaſt*;) ſo, without our own *wills*, (by his divine *œconomy*, and *diſpenſation*,) thoſe *little ſtrictures* were * not *rewardable*. Yea, this greater abſurdity would clearly follow, that whenſoever we are ſo *tempted*, as to be ſhamefully *overcome*, it would not properly be *our Will*, but only the *grace* of our *God*, which would be *too weak* for ſuch *Temptations*. Whereas his *Grace is* ‖ *ſufficient*; nor doth *he* * *ſuffer us to be tempted above that which we are able*. But we are apt to be ‖ *negligent*, and *ſloathful ſervants*; *wrapping* that *Talent* in an * *idle napkin*, which was *purpoſely given* us, both to *employ*, and to *improve*. So the *Devil* on the contrary, though he *ſolicits* our *conſent*, he doth not *raviſh* it; he *perſwades* us to *chooſe ſin*, but never makes it our *neceſſity*. As we are not *good*, ſo much *leſs evil*, *againſt* our *wills*, or whether *we will or no*. ‖ For if it did not lie in the *believers power*, to *live* like an *Infidel*, (which we find both by *daily*, and *ſad experience*,) and in the power of an *Infidel*, (by the *aſſiſtance* of *grace*) to turn *believer*; the *former* of the two could not be *puniſh'd* for *Apoſtacy*, nor the *latter* for *obduration*.

* *Nec ad virtutes, nec ad vitia neceſſitate trahimur. Alioquin ubi Neceſſitas eſt, nec damnatio, nec Corona eſt.* Hieron. l. 2. adverſus Jovinianum.

‖ 2 Co. 12. 19.
* 1 Cor. 10. 13.
‖ Matt 25. 26.
* Luke 19. 20, 22, 23.

‖ *Motus niſi eſſet voluntarius, neque laudandus eſſet homo, neque culpandus.* Aug. l. 3. de l. Arbit. c. 5.

‖ *Quemadmodum illi in ſuâ poteſtate habent ut exeant, ita & iſti in ſuâ habent poteſtate ne veniant.* Scriptor lib. de vocat. Gentium, l. 2. c. 26.

Exemplified.

Sect. 6. We have not a *brighter Beam* of *light* to *clear* this by, than the *proceedings* of the *Jews* in their *rejection* of the *Meſſias*. Who though a * *Candidate* from *Heaven*, to *win* a *reception* at their *hands*, and *liv'd* among them to that *end* with ſo much *power* and *ſweetneſs*, as one would think had been *ſufficient* to *indear* the moſt *unfriendly*, to *ſoften* the moſt *obdurate*, and to *ſweeten* the moſt *imbitter'd Tempers*; though he came from *heaven* cloath'd with all the *characters* of a *Meſſias*,

* 2 Cor. 5. 23.

Meſſias, (as one *by* whom their *Law* was moſt *perfectly obey'd*, and *in* whom their *Prophets* were moſt *fully accompliſh'd*;) though he came *armed* with *miracles* to *command* their *Faith*, and *ſweetned* with *benefactions* to *charm* their *love*; yet, as, if they deſired to make a *proof* or *eſſay*, with what a *liberty* of *will* they were *indu'd*, (a *liberty* upon which no *moral power* could lay reſtraint, and a *will* not to be *wrought on* by any *verdicts* of *reaſon*,) they very *abſolutely rejected* him with a [*Nolumus hunc*,] *we* * *will not have this man raign over us*.

Ἀντ' ἐρεχθείης Ἀχαμέμνονα δῖον Ἀχαιόν. Hom.

* Luke 19. 14.

Sect. 7. Thus it was in the *parable*, or *repreſentation* of what they did. But we ſhall find it more *diſtinctly* in the [ἀνταπόδοτον, or] thing *ſignified*. For *according to the cuſtom of the Jews, by which the governour was to releaſe a priſoner to the people whom they would* ‖ *chooſe*, *Pilate ſaid unto them, whom will ye that I releaſe unto you, Barabbas or Jeſus?* (There we ſee is a *formal choice*, *Chriſt* and *Barabbas* are put to their *option*,) to which they anſwer, (not *implicitly*, but in *plain* terms,) * *not this man*, but *Barabbas*. Here we ſee is a *rejection*, they *will not* have *Chriſt*, they are *reſolv'd*. If we go but a *verſe* or *two* farther, we ſhall find it was an ‖ *abſolute* and *peremptory rejection*. For being *asked* by *Pilate what evil he had don*, they only *anſwer'd*, what *evil* they would have him *ſuffer*. *What evil hath he don?* Why, ſay they, *let him be crucified*. Which was as if they ſhould have ſaid, Our *only reaſon* is our *reſolution*. We *will not* have him, *becauſe* we *will not*. He *ſhall* be *crucified*, *becauſe* he *ſhall*. And here it is worthy our *obſervation*, how *Pilate* and the *Jews* do *both wrangle* into *friendſhip*, how *contrarily* they draw to the very *ſame end*. *Pilate* pronounceth him *Juſt*: the *Jews* will

‖ Matt. 27. 15, 17, 21.

* Joh. 18. 40.

‖ Matt. 27. 23.

will have him *guilty*; but *both condemn* him to be *crucified*: *They* through *malice*, and *He* through *fear*. *Pilate confesseth* his *guilt*, but would fain be *innocent*; *They* pretend to *Innocence*, and yet would very fain be *guilty*.

Verse 24, 25. [*I am innocent of the blood of this just person*] saith *he*; and yet say *they*, [*his blood be upon us, and upon our children.*] So that if any shall be desirous of finding an *absolute Reprobation*, they must not look for it in *God*, but in the *Creatures*; of which these *Jews* are only given as an *example*, who *refused* their *Saviour* with an *absolute* * *Reprobation*, *absolute election* did *choose Barabbas* in his *stead*. They had no *other* reason to *reject* their *Saviour*, than that he was not *Barabbas*; nor any *motive* to *choose Barabbas*, but that he was *not* their *Saviour*.

* ἀπεδοκίμασαν οἱ οἰκοδομοῦντες. 1 Pet. 2. 7. & Matt. 21. 42.

An objection.

Sect. 8. But some perhaps may *object* (in the behalf of *Christs Crucifiers*) those words of *Simeon* in the *second chapter* of S. *Luke*. || *Behold this Child is set for the fall, and for the rising again of many in Israel.* Where the *Messias* seems to be *meant* as a *Saviour* only to some, and only a *stumbling-block* to others, who therefore must be *destroy'd*, do what they *can*; which placeth the cause of their *Destruction*, not in their *will* (which *cannot help it*,) but in the *absolute purpose* and *will of God*.

|| Luke 2. 34.

Answered.

Sect. 9. The *Answer* to this is *short* and *easie*; that the *Messias* was set for the *Resurrection* of *all*. [προηγουμήνως,] by a *primary intention*; but to the *Fall* of *many*, [ἐκ παρακολουθήσεως,] only by *way* of *consecution*. (that is to say,) He was meant for a *Sanctuary* to *all* that would *receive him*, but for a * *Trap* and a *Ginn*, to all that wilfully would || *refuse* him. He is a *Rock* to

* Isa. 8. 14.
|| ἀπειθοῦσι δὲ λίθος προσκόμματος, καὶ πέτρα σκανδάλου. 1 Pet. 2. 7.

to all, and (as a *Rock* hath *two properties*, to *split*, or *shelter*, so) according as he is *us'd*, he either *sustaineth*, or else is *stumbled at*; and alwayes *ruines* whom he doth *not uphold*. A *conditional Saviour* is not *profitable* to any, who are not so qualified as he would have them. And therefore *Christ* in his *effects* is very fitly compar'd to the *waters* of * *Jealousie*, which made the *chast* to conceive, but the *Adulterous* to *rot*. And yet the *waters* were still the *same*; only the *different effects* were from the *different dispositions* of the || *Recipients*. A man may give me a sword for my *Defence*, and so 'tis *good*; but I may *sheath* it in my *Bowels*, and so tis evil. A *mercurial*, *chalybiate*, or *Antimonial Medicin* may be *prescribed* for my *Cure*, and may really *cure* me, if I follow my *prescriptions*; which, if I do not, may be my *poyson*. Just so our *Saviour*, if we take him upon *his terms*, he is our *Sanctuary*, (and so he is call'd, *Isa.* 8. 14.) but if we take him upon *our terms*, he is then a *stone of stumbling*, a *Ginn*, and a *Snare*, (and so is he *call'd* too in the very *same verse*.) To the * *wisdom of this world*, (which *is earthly*, *sensual*, *devilish*,) He is indeed very || *foolishness*; but to them that are *called*, [out of *uncleanness* unto *holiness*,] *he is Christ the power of God*, and *the* * *Wisdom of God*. He is a *Saviour* by *design*, and a || *condemner* only by *Accident*. He is the *Saviour* of * *all*, through *his meer mercy*; and a *condemner* of *many*, through their *meer fault*. For though the *will* of the *perversest* cannot hinder God's *Grace*, from being *infused* when God shall please, yet can he * *hinder* it from taking its *design'd effect*. Not because God *cannot*, but *will not compel* him to be happy. It

* Numb. 5. 27, 28.

|| *Quicquid recipitur, recipitur ad modum recipientis.*

Isa. 8. 13, 14.

* Jam. 3. 15.

|| 1 Cor. 1. 20, 23, 24.

* 1 Thes. 4. 7.

|| Joh. 3. 19.

* 1 Tim. 4. 10.

* *Consentire vocationi, aut dissentire, ut dixi, propriæ voluntatis est.* Aug. in lib. de Spiritu & litera qui Pelagianus opponitur cap. 34.

was fitly said by S. *Austin* (in his *book* of * *Retractations*,) that *to believe*, and *to will*, are *both from God*, and from *our selves*: they are both from God, because *it is he that prepares our wills*; and they are both from our *selves*, because *they are not wrought in us unless we are willing*. As we cannot do good, without his *suggestion*; so neither can we do it, without our *own consent*. And even then when we are working *according* to God's *Impulsions*, we have the *liberty* to work *against* them.

* *Utrumque ipsius est, quia ipse præparat voluntatem; & utramque nostrum, quia non fit nisi volentibus nobis.* Aug. Retract. l. 1. cap. 23.

Another objection.

Sect. 10. But here *another objection* may be made for the *Jews*, much what *Tryphon* heretofore against *Justin Martyr*; That the *Messias* was *deliver'd to be crucified*, by the *determinate* ‖ *Counsel and foreknowledge of God*. Which seemeth to infer, that *God* was the *Author* of *our Lord's Crucifixion*, and the *Jews* only his *Instruments*; and what was *Decree* on his *part*, must be *Necessity* on *theirs*.

‖ Act. 2. 23.

Answered.

Sect. 11. To this *objection* it may be *answer'd*, first that the word [ὁρίζειν] which is rendred to *determin*, doth not exclude, but suppose, [προγινώσκειν,] to *foreknow*. And this was the *Answer* which *Justin Martyr* gave *Tryphon*. God * *foresaw* they would be desperately *wicked*, he did not *determin* that so they *should* be. But a *second* and *better Answer* (or *exposition*) to this place, may be borrowed from that *Hymn* of the *twelve Apostles*, wherein *Herod*, and *Pontius Pilate*, and *the people of Israel*, *were gathered together to do, whatsoever God's hand and his*

Just. Martyr's words are these p. 370. εἰ δὲ ὁ λόγος τοῦ θεοῦ προμηνύει πάντως τινὰς καὶ ἀγγέλους καὶ ἀνθρώπους κολασθήσεσθαι μέλλοντας, διότι προεγίνωσκεν αὐτοὺς ἀμεταβλήτους γενησομένους πονηροὺς προεῖπε ταῦτα, ἀλλ' οὐχ ὅτι αὐτοὺς ὁ θεὸς τοιούτους ἐποίησεν· ὥστε ἐὰν μετανοήσωσι, πάντες βουλόμενοι τυχεῖν τοῦ παρὰ τοῦ θεοῦ ἐλέους δύνανται.

* προεγίνωσκεν ὁ θεὸς γενησομένους πονηροὺς, οὐ τοιούτους ἐποίησε. Just. Mart. con. Tryph. pag. 370. C.

his Counſel determin'd before to be don.* They did not ſay, αὐτὸς ποιῆσαι, but γενέσθαι. God indeed determin'd the thing ſhould be *don*, but did not determin *They* ſhould *do it*. The *benefit* of the thing *don* (which was the *Redemption* of the *world*) was matter indeed of God's *Decree*. But the *guilt* by *which* twas *don* (which was the *obliquity* of *their wills*,) was the object only of his *foreſight*. For in a *foreſight* of the *one*, he *decreed* the *other*. It was as well the *Mercy*, as the *Wiſdom* of God Almighty, to draw the *greateſt good* that ever man *injoyed*, out of the very *greateſt evil* that ever man *committed*; and ſo to bring things about, as to make them *execute his Purpoſe*, even by *croſſing* his *will*. His *foreſeeing* and *forediſpoſing* the *Crucifixion* of his *Son*, did no more *effect the bloody mindedneſs* of his *Crucifiers*, than a *Phyſician*, by his *Prognoſtick* of a *Dropſie*, doth make the *Patient thirſty*, or the *Liver indiſpos'd*. He who had given to them the *nature* of *voluntary Agents*, and had ſet *before them* both *life* and *death*, and had *ſo* farr *inabled* them to *chooſe* the *better*, as not to *diſinable* them to *chooſe* the *worſe*, could not poſſibly be oblig'd to *change* the *order* of *nature*, by making them *unable* to act like *men*; which he muſt certainly have don, if he had laid ſuch a *bridle* upon Their *wills*, as he did upon the ‖ *fire* in *Nebuchadnezzar's flaming Furnace*, and upon the * *Lions* in *Darius* his *den*, by *ſuſpending* their *power* of *being wilful*. *He* therefore *foreſeeing* that they would *crucifie* their *Saviour* whom he ſhould *ſend*, and that *he* in his *wiſdom* could draw *light* out of *darkneſs*, by turning their *cruelty* into an *Inſtrument* of man's *ſalvation*, did *predetermin* to *permit*, (that is to ſay, not to *hinder*, by any *miraculous* or *extraordinary reſtraint*,) that they ſhould do ſo great an *evil*, as no *competent means* could preſerve them *from doing*; which he would *mercifully go-*

* Act. 4. 27. 28.

‖ Dan. 3. 25.

* chap. 6. 22.

vern, in order to ſo *great* and ſo *general* a *Good*, as ſhould *redound* even to *Them*, upon condition of their *Repentance*. And from hence it does appear, both that the *Murder* of the *Jews* was not at all the *leſs crimſon*, by being *ordered* by *God* to man's *Redemption*, and that *God's Deteſtation* was not any whit the *leſs*, by his *permitting* to be *don*, what he ſaw that (of *themſelves*) they would *infallibly do*. It may be *uſeful* to the *vulgar*, (whom ſome *ſorts* of *doctrin* have made to *ſtumble*, and many times to *fall headlong*,) to clear the *goodneſs* of the Almighty by ſome *familiar Illuſtration*; by which the *loweſt capacities* may be made to *comprehend*, how God's *hand* and his *Counſel* did *determin* our *redemption* by the *death* of his *ſon*, without *determining* the *wills* of them that *kill'd him*. We know that the *Falkoner*, without the having any *influence* upon the *natural diſpoſitions* and *inclinations* of his *Hauk*, (which is by nature *a bird* of *prey*,) doth yet *direct* and *make uſe* of the *Appetite* of his *Hauk*, to other *purpoſes* and *ends* than the *bird* is *led by*. The end of the *Falkon* is to *ſatisfie* his *hunger*; but the *end* of the *Falkoner* is to *injoy* his *ſport*. Who, without any *violence* to the *Appetite* of the *Hauk*, doth *diſpoſe*, and *direct it*, by letting it *fly* as he *pleaſeth*, rather at *one time*, than at *another*, and rather at *this*, than *another Partridg*. In which caſe it is *evident*, that the *Falkon* doth *act* of its *own accord*, although the *Falkoner* doth *govern* and *addreſs* the *action*; or (to *expreſs* it in other *terms*,) the *Falkoner* doth *determin* to be *don*, what he knows his *Falkon* (if *not hindred*) will *infallibly do*. I know the *infinite diſproportion* betwixt *God*, and the *Falkoner*; betwixt the *Jews*, and the *Falkon*; betwixt *Chriſt*, and the *Partridge*; but whoſoever ſhall conſider, that this is *meant* for *no more* than an *Illuſtration*, and that no *ſimilitude* is *obliged*

to

to run upon *three* or *four feet*, and that the *metaphor* of *hunting* the *lives* of *men*, and of *hunting* them as a * *Partridge*, is used by *David* the *Type* of *Christ*; he will confess it sufficient to *illustrate* the *matter* I have in hand. For God did *suffer*, or *permit*, the *ravenous Appetites* of *mortals* to *fly* at *Christ*; and (in *compassion* to the *world*) did *predetermin*, (*not* to *hinder*, and by consequence) to *be don*, what he *knew* in his *prescience* that neither his *promises*, nor his *threats*, nor his *miracles*, nor his *precepts*, nor a *competent measure* of his *grace*, would *prevail* with them *not to do*, or *preserve* them *from doing*. But whilst *They* out of a *greedines*, (a *hungring* and *thirsting* after *innocent blood*,) did *hunt* the *life* of their *Saviour* as a *Partridg upon the mountains*, God *permitted* them *so to do*, for quite *other ends* than they were *led by*; even 1. the *satisfying* his *justice*, 2. the *exhibition* of his *mercy*, 3. the *declaration* of his *wisdom*, 4. the *manifestation* of his *holines*, 5. the *illustration* of his *power*, 6. the *exaltation* of his *Glory*, and (as *subordinate* to *these*) 7. the *Reformation* and *safety* both of our *bodies* and of our *Souls*. Since he could not *restrain* the most *insatiable malice* of his people, by those *manifold Indeavours* which he had *us'd*, unless by *nulling* their *wills*, and by consequence their *natures*, against the *Law* of his *Creation*, and the *rule* of his *providence*, (which he had *determin'd* he would *not violate*,) he therefore *disposed* it to the very *best ends*. As the *envy* of the *Pharisees*, the *Avarice* of *Judas*, the *ignorance of the vulgar*, the *jealousie* of *Herod*, the *fear* of *Pilate*, were *us'd* by *Satan* for the *destruction* of the *Innocent*; so *all these* together, and even *Satan himself* too, were *us'd* by *God* for the *Salvation* of the *guilty*. Thus is *his pleasure* as *uncontroulable*, as his * *ways past finding out*. And so *farr* are his *Creatures*

* Ezek. 13. 18, 20. 1 Sam. 26. 20. Prov. 6. 26. Mic. 7. 2.

* Rom. 11. 33.

from being *able* to * *reſiſt* his *will*, (I do not ſpeak of his *conditional*, but of his *abſolute will*, as that by which he *determin'd* the *expiation* of our *ſins*,) that whilſt they *offend* it, they *fulfil* it. And if this ſeems *obſcure*, the *ordinary diſtinction* will make it *clear*; there is of Gods *will*, an *Antecedent*, and a *Subſequent Act*. By the *firſt* he *deſireth* the *repentance* of a *ſinner*, by the *ſecond determineth* the *deſtruction* of the *impenitent*. By *that* he *deſireth* to *glorifie* his *mercy*, by *this* he *reſolveth* to *ſatisfie* his *juſtice*. (In a word) his *conſequent will* doth *puniſh*, whomſoever his *Antecedent* doth not *reclaim*. Thus the *blood-thirſty Jews*, by *diſobeying* his *Commandment*, and *reſiſting* his *firſt will*, did *fulfil* his *decree*, and *incurr* his *ſecond*. *Chriſt* would *lay down* his *life*, becauſe he *would*; and becauſe *they would*, they would *take it away*. *That* was the *mercy* of his *free offer*, and *This* was the *iniquity* of their *free-will*. (For where there is a *neceſſity* there cannot be any *guilt*.) God in *foreſight* of their *ſins* did *will* their *national deſtruction*, and *they* in *proſecuting* their *ſins* did *will it* too. They *murther'd* the *Meſſias*, and ſo laid the ‖ *Axe to the root of the Tree*. They *murther'd* the *Apoſtles*, and ſo they *lopp'd* off the *branches*. They were their *enemies Pioneers*; not only *meeting Deſtruction*, but *making way* for it. For the *Holy City* could not be *ruin'd*, till they had *ruin'd* thoſe * *Hedges*, which ſtood betwixt *it* and *ruin*.

* Rom. 9. 19.

‖ Luke 3. 9.

* *Jacobus ob juſtitiam*, vocatus ὠβλίας, ὅ ἐστιν ἀλλαχοῦ, περιοχὴ τοῦ λαοῦ καὶ δικαιοσύνη. apud *Euſeb. Hiſt. Eccl. lib.* 2. *cap.* 22. *Joſeph. Antiq. lib.* 20. *cap.* 8.

Sect. 12. I have inſiſted the *longer* upon my *anſwer* to the *Objection*, and the particular *Inſtance* of the *Jews* in their *uſage* of our *Saviour*, becauſe by this *ſtandard*, *other objections* may be *anſwer'd*, and *other Caſes*

Caſes Diſcern'd too. If we look into the *practice* of *ſucceeding Times*, there will remain ſo little doubt of this *great Truth*, [That mans *ſin* and *Deſtruction* are the *Productions* of his *will*,] that we ſhall find them very often to be the *Brats* of his * *Invention*. It was an *office* of ſome *repute* which *Petronius* held in *Tiberius* his *Court*, [*Cæſari eſſe à voluptatibus*,] to *invent new* kinds of *vice*, *freſh* variety of *ſenſualities*, for his *luxurious Maſter* to *wallow* in. I need not take notice with what ‖ *witty Cruelties*, *Caligula*, *Claudius* and *Nero*, were us'd to *glut* their *Eyes*; or how * *Domitian's* κλινοπάλη had the credit to paſs for an *ingenious Recreation*, and an handſom *addition* to the *Olympick Exerciſes*. For ſhould we look no farther than *Chriſtian Kingdoms* and *Common-wealths*, we might find this *Child* at our own *Dores*; and might ſay of *our ſelves*, as *David* ſometime of *Iſrael*, (*Gods people* too,) that *we provoke him to anger with our own* ‖ *Inventions*. Men are *learnedly* wicked, *witty* to deceive themſelves, * *wiſe to do evil*, *ſeekers* of *Deſtruction*, and ‖ *Pullers of death upon themſelves*; there are in the world who do make *lies their* * *Refuge*, and *hide themſelves under falſhood*; who even * *covenant with Death*, and with *Hell* are at * *Agreement*, (to ſpeak in the *phraſe* of the *Prophet Eſay*;) There are who ſay to one another, "[*Come on*, ‖ *let us enjoy the good things that are preſent*; "*let us fill our ſelves with coſtly wine and ointments*; "*and let no flower of the ſpring paſs by us. Let us crown* "*our ſelves with Roſe-buds before they be withered*; *let* "*none of us go without his part of voluptuouſneſs*; *let us* "*oppreſs the poor righteous man, let us not ſpare the wi-*"*dow, nor reverence the ancient gray hairs of the aged*; "let our ſtrength be the law of Juſtice, for that which "is feeble is found to be *nothing worth*. *Therefore let*

"*us*

* *Libidinum Repertores, quos Spintrias vocabat, habuit.* Suet. lib. 3.
* *Etiam* Nero *novum genus luxus invenit.* Idem. l. 6.
‖ Idem l. 4. 5, 6
* l. 12.
‖ Pſal. 106. 29.
* Jer. 4. 22.
‖ Wiſ. 1. 12.
* * * Iſa. 28. 15.
‖ Wiſ. 2. 2, 6, 7, 8, 9, 10, 11, 12, 13, &c.

"*us lie in wait for the righteous*, becauſe he *is not for* "*our turn*; and he is clean contrary to our doings; "he upbraideth us *with our offending the law*, and *ob-* "*jecteth to our Infamy the tranſgreſſings of our Educati-* "*on.*] Thus is *ſin* become the *Iſſue*, not of man's *will* only, but of his *Induſtry*. It is not only *aſſented to*, but *ſtudied*. Studied with ſo much *diligence*, and *purſued* with ſo much *zeal*, that one would think *ſome* men had no *other aim*, than to be *myſteriouſly wicked* in *this* world; and, at laſt very *skilfully damn'd*. So *true* is that *Aphoriſm* in the book of *Eccleſiaſtes*, (though perhaps not *meant* by *Solomon* in this *high degree* of *ſenſe*,) that *God hath made man upright, but* * Eccleſ. 7. 29. *they have ſought out many* * *Inventions.*

The Application of Uſes.

Sect. 13. My *Diſcourſe* hitherto having been ſpent upon the *Doctrin*, it is now time that I deſcend to the conſideration of the *Uſe*. Which, as it is *obvious* to *inferr*, ſo 'tis very *important* to put in *Practice*. The moſt *immediate inſtruction* that it affords to us is this, *That* (ſince *ſin* is ſo *immediatly* the *Cauſe* of *Death*,) we ſeek not either to *null*, or to *excuſe* our own *wickedneſs*, by laying it partly upon *God*, partly on our *Temptations*, and partly upon our *Tempter*; (juſt as || *He* in the *Poet*, upon his *Jupiter*, his *Fate*, and his *ſpiteful Fury*,) but that we lay our *own burthen* upon our *own ſhoulders*; and indeavour to *acquit* our ſelves in *God's Court*, by *pleading guilty* at the *Tribunal* of our *own*.

|| Homer Ἰλιαδ. τ.

1. *Sect.* 14. I ſay our *firſt care* muſt be, that we *impute* not our *ſins*, nor by *conſequence* our *Deſtruction*, to the *ſuppos'd Neceſſitation* of God's *Decree*. Who could not decree *evil* in order to a *good end*, (as ſome unhappily have believ'd;) for *That* were no better than to *ordain*

ordain his *Diſhonour*, as a fit *Inſtrument* of his *Glory*. Nor could he decree the *violation* of that *Law* which he had made, becauſe he *made it*, (which is the *ſubterfuge* of *others*;) For *violation* of *Law* is the *definition of ſin*; and ſo 'tis the ſaying in *effect*, that God might *therefore decree ſin*, becauſe he *abſolutely forbid it*. Beſides; the *Breaches* of the *Natural* or *Moral Law* are *Naturally evil without relation* to the *Law*. Not *only evil*, becauſe *forbidden*; but God did *therefore forbid* them, becauſe *intrinſecally evil*. They having a *natural contradiction* to the *holineſs* and *righteouſneſs*, and by *conſequence* to the *eſſence* of *God Almighty*. And to decree ſuch Breaches, were to *contradict* his own Eſſence, that is to ſay, his own *Law*; (ſince the Eſſence of the *Almighty* is a kind of *Law* to his *operations*,) which were for *God* to be divided *againſt God*, and then *his Kingdom could not ſtand*. Which *blaſphemous abſurdity* that it might be *baniſh'd* out of the world, the *good* and *wiſe ſon* of *Sirach* took *ſpecial care*: when to the profane *Calumniator* of the *Divine Goodneſs*, he *thus addreſſed* his Exhortation. [* "*Say not thou in thine* "*heart, it is through the Lord that I fell away; for thou* "*oughteſt not to do the thing that he hateth. The Lord* "*hateth all abomination, and they that fear God, love* "*it not. He himſelf made man from the beginning, and* "*left him in the hand of his own counſel. He hath ſet* "*fire and water before thee; ſtretch forth thy hand unto* "*whether thou wilt. Before man is Life and Death; and* "*whether him liketh ſhall be given him. He hath com-* "*manded no man to do wickedly*, neither *hath he given* "*any man licence to ſin. Say not therefore (within thy* "*ſelf) the Lord hath cauſed me to erre, for he hath no* "*need of the ſinful man.*]

* Eccluſ. 15. 11, 12, 13, 14, & Seq.

Sect. 15.

2. *Sect.* 15. Nay, say not within thy self, that thy *Temptations* are only *guilty*. That thou hadst not been *drunk*, but for the *pleasantness* of the *wine*. That thou hadst not been *gluttonous*, but for the *plenty* of thy *Table*. That thou hadst not been *proud*, but for the *greatness* of thy *Birth*. And that thou hadst not been *lustful*, but for the *wantonness* of thy *blood*.

3. *Sect.* 16. Nay, do not say within thy self, that *all the fault* is in thy *Tempter*. That thou hadst not committed such a *sin*, but that the *Devil would have it so*; that *he led* thee with his *Allurements*, or that *he drove* thee with his *Terrors*, or *circumvented* thee with his *subtleties*. But give the very *Devil* so far his *Due*, as not to say that he *necessitates* thy *sin*, or *Ruin*. For God hath said to *Him*, as to the *wild Ocean*, * *thus farr shalt thou go, and no farther*. He hath set *him his bounds* which he *cannot pass*; and will *not suffer him* to *tempt* thee *beyond* thy *strength*. Could *Satan* touch ‖ *Job's Soul?* No, nor his *Body*, without *Permission*. And as *he stretched* out his *hand* to *afflict* his *body*, so *God stretched* out his *arm* to *sustain his soul*. Say not therefore with *Adam*, that the * *woman* was thy *Inveagler*; nor say with *Eve*, that the *Serpent* was thy *Deceiver*.

* Job 38. 10, 11.

‖ Job 1. 12. chap. 2. 6.

* Gen. 3. 12, 13.

4. *Sect.* 17. But say with the *Prodigal*, (in the 15. *chap.* of S. *Luke.*) that the ‖ *greatest Serpent* was *thy self*. *Arise*, and *go to thy father*, to *thy father* which is in *Heaven*, and say; * *father, I have sinned against heaven*, and before *thee*, and *am no more worthy to be called thy son*. *Thou* mad'st me ‖ *little lower* than the *Angels above*; but I made my *self* little *higher* than the Angels *below*. Thou mad'st me like the *Angels*, even to *crown me*

‖ *Quicunque sibi se excusat accusat Deo. Salvian.*

* Luke 15. 19, 20, 21.

‖ Psal. 8. 5.

me with glory, not to *glory* in my *fall*. Yea, thou mad'ſt me in the *Image* and *ſimilitude* of thy *ſelf*, whilſt thou induedſt my *ſoul* with an *underſtanding* and a *will*; and didſt place it in my *power* to *chooſe* the *good* which I *refus'd*, as well as to *refuſe* the *evil* which I *choſe*. Thou didſt ſet me in the *Path* of *life*, gaveſt me *eyes* to *ſee* it, *feet* to *walk* in it, and thy *ſpirit* to *direct* both *It*, and *Them*. Thou the * *ſhepherd* of *Iſrael* didſt gently lead me like a *ſheep*; but I *follow'd* like || a *Bullock unaccuſtomed* to the *yoke*. I grew *wanton* in thy *paſture*, and *rebellious* under thy *Rod*. I even * *hated* to be *reform'd*, and *would not chooſe the fear of the Lord*. How *cheap* ſoever it was that I *ſold* my ſelf to *bondage*, I *ſold* my ſelf to it upon *mine own terms*. I *choſe Satan* for my *maſter*, *ſin* for my *work*, and *deſtruction* for my *wages*. Theſe (I ſay) are the *firſt uſes* we are to make of this *doctrin*. That *God* may not *impute* our *ſins* unto us, we muſt *roundly aggravate* them to *our ſelves*. That we may be *acceptable* in *his* eyes, we muſt be *vile* in our *own*. For the only way poſſible whereby to *hide* our *ſins* from him, is to *lay* them *open before* him, from whom they *cannot* be ever *hid*. And when we have been our own || *Accuſers*, our own *witneſſes*, and our own * *Judges* too, *then* (and not *till* then) we may become our own *Advocates*.

* Pſal. 80. 1.

|| Jer. 31. 18.

* Prov. 1. 29.

|| *Accuſatoris primum partibus fungere, deinde Judicis, noviſſimè deprecatoris.* Seneca. l. 1.

* 1 Cor. 11. 31.

Sect. 18. Beſides, This *doctrin* is many *other* ways *uſeful*. For * it ſerves both to *keep* us from the *Aiery pleaſures* of *preſumption*, and || withall to *ſecure* us from the *earthly plunges* of *deſpair*. * It does *provoke*, and * *oblige* us, to *uſe* our *uttermoſt endeavours* of performing the *conditions*, on which the *covenant* is made betwixt

* 5.

|| 6.

* 7.

God and *us*; not to *give over expecting*, nor yet *meerly*
‖ Phil. 2. 12. to *expect*, but *to* ‖ *work out our Salvation with fear and*
* 8. *trembling*. * It does *mightily constrain* us, to *adore* at once the *justice*, and the *mercy* of our *God*; who did *eternally decree* to *punish sinners*, and yet *not* to do it *without respect* unto their *sins*. ‖ Last of all it does
‖ 9. *teach*, even the most *unregenerate*, and *wicked persons*, *not to hate their Creator*, (as needs *they* must, who take themselves to be *damn'd* by a *decree unconditional*, and *irrespective*, such as renders them *unable* to *indeavour* their *Salvation*, or else doth render their *indeavours* most *vain* and *fruitless*,) I say it does teach them *not* to *hate* their *Creator*, but to *love Him* rather, and *hate Themselves*. For if a man were in *Hell*, with *this opinion*, that he came not thither by any *absolute*, *antecedent*, or *necessitating decree* of *God Almighty*, but through his own *obduration* and *obstinacy* of *will*, and that before his being *there*, he might have *kept himself* clearly from coming *thither*, (by that *assistance* of *grace* which *God* had *given* him,) he cannot but *confess* his *Judge* is *righteous*. And when *besides* he shall consider, that *mercy* was many times *offer'd* him, and he *intreated* to *receive* it, and also *chid* for his *refusal*; that a *Saviour* did even *stand* at his *dore* and * *knock*, and
* Revel. 3. 20. did there *continue knocking*, until his ‖ *head* was *fill'd*
‖ Cant. 5. 2. with *dew*, and his *locks with the drops of the night*; and did not only *stand knocking* to *awake* his *soul* being dull and *drowzy*, but us'd the *voice* of a *bridegroom* even to *court* his *unwilling reluctant soul*, [*open to me my sister, my love, my dove*, my *undefiled*,] he cannot but confess, that his *judge* is *Compassionate*, as well as *righteous*. And this is perfectly agreeable with those
* Luke 19. 22. *remarkable words* in our *Saviour's Parable*, [* *out of thine own mouth will I judge thee, thou wicked Servant.*]

Thou

Thou canſt not *deny* that I *intruſted* thee with *money*, becauſe thou *confeſſeſt* that thou didſt *keep it in a* * *Napkin*. Thou canſt not ſay that *one pound* was too *little* to be *imployed* to *advantage*; for *He* had *no more*, who made it || *five*; nay *he* had *no more*, who made it * *Ten*. Thou art therefore *condemn'd*, *not* becauſe thou hadſt *no money*, but becauſe *having money* thou didſt *not* * *improve it*. I ſuppoſe the *Application* is too well *known* to need expreſſion. I ſhall content my ſelf to ſay, that though the *Reprobated ſinner* (in the *day* of *judgment*) who *perſevereth* in the *doctrin* of *irreſpective decrees*, will be apt to alledge *againſt* the *equity* of his *judge*, [that "*where* || *nothing was given*, "*nothing in equity can be requir'd*; that he cannot be "*accountable* for *not improving*, who had never any "*portion* of *grace intruſted*; and that having *no offer*, "he cannot be *puniſh'd* for *not receiving*;] yet a *Reprobated ſinner* who *perſevereth* in the *doctrin* of *Conditional decrees*, will be *judged* and *accuſed* and *condemn'd* out of his *mouth*, which cannot but * *juſtifie* the *judge* *in his ſayings, and clear him when he judgeth*. He muſt needs acknowledg that he is *righteouſly condemn'd*; not becauſe he *received* no *Talent* of *grace*, but *only* becauſe he would not *uſe it*. The *former reprobate* will ſay, that he had not been a *ſinner*, but that he was *abſolutely rejected*; whereas the *latter* will confeſs, that he was *therefore* rejected, *becauſe* a *ſinner*. The *former* will *impute* all his *miſery* to his *maker*, but the *latter* to *himſelf*. And ſo the *former* will *hate* his *Makers will*, whereas the *latter* will *blame* his *own*. Now which of *theſe two* is the more *odious* kind of *Reprobate*, (as there are certainly in *Hell degrees* of *miſery*, and by conſequence of *guilt* too,) every man that hath *reaſon* may be the *Judge*. And as he muſt needs have been an

* Verſe 20.
|| Verſe 18.
* Verſe 19.16.
* Verſe 23.
|| *Chi fa quello che può, non è tenuto à far più.*
* Pſal. 51. 4.

evident, and an excellent *Messias*, who made the * *Devils* themselves *confess* him to be the *Son of God*; so this must needs be an *evident*, and an *excellent doctrin*, which *forceth* the *Reprobates* to *justifie* (and (if it were *possible* in *Reprobates*) to *love*) their *Judge*. When we *chew* upon *this* in our *meditations*, that the *God* whom we *serve* hath *no pleasure* in our *destruction*, and even || *swears* he hath *not*, to shew how much he *abhors* it, but (on the contrary) hath *infinite pleasure* in our *repentance*, *new life*, and *perseverance unto the end*, and hath *abounded* to us in *means*, whereby we may * *fly from the wrath to come*, so that if we do *not*, we may *thank our selves*; how can it choose but *incite* us to be *dejected* in *our selves*, and to *comfort* our selves in *him*? To *vilifie our selves*, and to *glorifie him*? To *loath our selves*, and *love him*? To *distrust* our *selves*, and *relie* on *him*? To *resist our selves*, and *obey* him? And since there is *nothing* but *Destruction* can *accrew* to us from *our selves*, from which there is *nothing* that can *save* us but *God alone*, how should it *powerfully ingage*, and even *morally compel* us, to *go forth* of our *detestable pernicious selves*, and *cleave* stedfastly unto *Him*, in whom || *alone* our *help is*? To *fear* him in his *Essence*, to *adore* him in his *Attributes*, to *admire* him in his *works*, to *obey* him in his *word*, to *wait upon* him in his *Providence*, in *all* to *love* him, and to *love* him *above all*; How should we make it the very *Project* and *Contrivance* of our *lives*, to be doing the things which we know *he loves*, even for this very reason, *because we love him*? For just as *one mortal* who is *amorous* of *another*, (and can *aim* at no better than meerly *perishing injoyments*,) thinks he can never do *too much* for that *person* of the *world* to whom he is the most *passionately* and *affectionately addicted*; so if *the lover* of *our souls* is very

* Mark 3. 11.

|| Ezek. 33. 11.

* Matth. 3. 7.

☞

|| Hosea 13. 6.

very really the *object* which our *ſouls* are in *love with*, we ſhall not eſteem it *only* our *duty*, but alſo our *happineſs*, our *pleaſure*, our *reward* to *ſerve* him. If he is *verily* our *delight*, we ſhall *ſtudy* to *do* what he *delights* in; and to do that *moſt*, which *he* hath profeſſed he *moſt* delights in. How ſhould our *love* of his *beauty*, *ſhining* upon us in the *juſtice*, the *mercy*, and the *wiſdom* of his *decrees*, (which reſpected our *ſins* as well as *miſeries*, and would not *determin* our *miſeries* but on *condition* of our *ſins*, and to *prevent* our *miſeries*, determin'd to *ſave* us *from* our *ſins*,) *how*, I ſay, ſhould it *carry* us, and *lift* us *up* above the *deſpicable* and *loathſom world*? not only above its *flatteries*, but above its *frights* too? above its *pomps*, and *vanities*, its *perſecutions*, and *oppreſſions*? above * *all* that the *favour* of wicked men can do *for us*, and above *all* that their *hatred* can do *againſt us*? How ſhould we *love* him for *all* his *excellencies* of *beauty*? But above *all* the *reſt*, how ſhould we *love* him for his *love*? How *much ſhould* we *then* have been *bound* to *love* him, if he had *ſo loved us*, and *none but us*, as to have * *given his only begotten ſon*, that *we alone* might *not periſh*, and *alone* receive * * *everlaſting life*? But with how much a *greater force* of *reaſon* are we *now bound* to *love* him, for that he *ſo loved others*, as well as *us*? that he *ſo loved the* * *world*, (of which *our ſelves* are a *portion*,) as to ſend *out of his* ‖ *boſom* the eternal *ſon* of his *love*, to be *a propitiation* * *not for our ſins only*, *but alſo for the ſins of the whole world*? If *Moſes* was ſo *affectionate* to the *ſouls* of a *rebellious provoking people*, as to *provoke* his *maker* in their *behalf*, [*O Lord*, *if thou wilt*, *forgive their ſin*; *and if not*, ‖ *blot me*, *I pray thee*, *out of the book which thou haſt written*,] as if his *own happineſs* could hardly *pleaſe* him, unleſs it might alſo be *accompanied* with the *happineſs*

* Rom. 8. 38, 39. Pſal. 146. 3. Pſal. 56. 11.

* * John 3. 16.

‖ John 1. 18.

* 1 John 2. 2.

‖ Exod. 32. 23.

happineſs of his *people*; how can we chuſe but be *inlarged* in *love* and *gratitude* to our *God*, that he was pleas'd to * 2 Cor. 5. 18, 19. *reconcile* the * *world* of men *unto himſelf*? If the *compaſſionate Apoſtle* was ſo *diffuſive* of his ‖ *charity*, and that to his *ingrateful* and cruel *countrey men* the *Jews*, ‖ Rom. 9. 2. as to *wiſh himſelf* * *accurſed and cut off from Chriſt, for his brethren and kinſmen according to the fleſh*, (as he *meltingly* calls the *ſtiff-neckt Jews*,) why ſhould *we* be ſuch *envious* and *churliſh* creatures, as to *ſhut up* the *bowels* and *wounds* of *Chriſt*, againſt the *greater* part of *mankind*, which he was pleas'd to *lay open*, to *every man* in the *world* that would ‖ *receive* him? It was the *cruelty* of the *Jews*, and more eſpecially of the *Phariſees*, to * *ſhut up the Kingdom of Heaven againſt men*. Whereas we who are *Chriſtians* ſhould be ſo *liberal* in our *wiſhes*, and ſo *communicative* of *Chriſt* in all our *doctrines*, as to *offer* him, in our *Preachings*, to *all* the *world*. And (if it were at our *choiſe*) ſhould rather deſire to be the *leaſt* in the *Kingdom* of *Heaven*, *with* the *fellowſhip* of our *enemies*, than the *greateſt*, *without* them. That is to ſay, of the *two*, we ſhould *rather* be *contented* with the very *leaſt meaſure* of *bliſs* and *glory*, than that any one man ſhould *inherit miſery*. If there is ſuch a *Jubile*, and ‖ *joy in heaven, over one ſinner that repenteth*, why ſhould *ſome* be ſo *deſirous*, that the far *greateſt number* of *ſouls* ſhould be *eternally excluded* by a moſt *abſolute decree*, not only from the *act*, but from the very *poſſibility* of ſuch *repentance*? It is a kind of a *Proverb*, that men moſt *eaſily* do *believe*, what moſt *earneſtly* they *deſire*. And ſure *as many as* do *believe*, that Gods *decrees* are *irreſpective*, and *unconditional*, and that he did not *intend* to be a *general Saviour*, but only the *Saviour* of a *few*, (veſſels of *abſolute election*, of which they *reckon*

* ὦ τελειότητος ἀνυπερβλήτου, *exclamat* Clemens Romanus *in* Epiſt. ad Cor. p. 69.

‖ John 1. 29.

* Mat. 23. 13.

‖ Luke 15. 7.

reckon themſelves the *chief*,) cannot chuſe but be *willing* that *ſo* it *ſhould* be; which if they ſhould venture to *deny*, they muſt profeſſedly *fight* againſt that, which they *believe* to be the *will*, (and the abſolute *will*) of the *Almighty*. They who *believe* it the *will of God*, [that the *greateſt part* of *mankind* ſhould be *inevitably damn'd*, by a *neceſſity* lying upon them from his *abſolute decree*, which wholly left them without the *means*, or *poſſibility* of *Repentance*,] cannot for *ſhame* but *confeſs*, that they would very *fain have it ſo*, however *ſhameful* it appeareth to be *ſo cruel*. And though it *is not ſo*, they *wiſh* it *were*, becauſe they cannot *indure* to be *erroneous*. But if *Dives*, even in *Hell*, was not ſo very ill *natur'd*, as not rather to deſire to be *tormented* * there *alone*, than that his *brethren* upon *earth* ſhould keep him *company*; how much *leſs* ſhould *we* graſp at having the *Monopolie* of *Chriſt*, and all the *means* of *Salvation* in our *Incloſure*? Rather how *joyful* ſhould we be, that *all* our *brethren after the fleſh*, who were *ſons* of *Adam* as well as *we*, (and therefore *fleſh of our fleſh*, and *bone of our bone*, and whoſe *bodies* are *informed* by the *ſame* kind of *ſoul*,) ſhould have an *intereſt* in *Chriſt*, as well as *we*? Since we are *commanded* by *Chriſt himſelf*, to love our || *neighbours* as our *ſelves*, and to reckon our * *enemies* as *one ſort* of *Neighbours*, whether *enemies* to our *perſons*, (as perſecuters and ſlanderers,) or *enemies* to our *Creed*, (as *Jews*, *Turks*, and *Infidels*,) whom our *Lord* hath *injoyn'd* us not only to *forgive*, but to || *love* and *pray* for; to *love* their *ſouls*, to *pray* for their *Repentance*, and to *deſire* they may be *ſharers* of *immortality* and *bliſs*; (of which we ſhall not have the *leſs*, but rather the *more* for having *ſharers*;) How *comfortable* a *doctrin* muſt this be to us, (whilſt at leaſt we have

* Luke 16. 27, 28.

|| Mark 12. 33.

* Luke 6. 35.

|| Mat. 5. 44.

have *bowels* and *yernings* in us,) that *God* hath no *pleaſure* in any mans *Ruin?* that one *great* end of his *Incarnation*, was, to *take* * *away the ſins of the world?* of the *Barbarous*, *Idolatrous*, and *Heathen world?* by || *taſting death* for || *every man*, and by conſequence for our *enemies*, who (be they never ſo *implacable*,) ſhould have the moſt of our *pity*, but not the *leaſt* of our hatred? If *Chriſt* himſelf *ſo* * loved *us*, whilſt we were * *enemies*, as to *lay down* his *life* to make us *friends*, how *dear* ought our *enemies* to be to *us*? and how *glad* ſhould we be, that *they* alſo have a *Saviour*? and that *their Saviour* is the very *ſame* with *ours?* I confeſs that || *ſuch* men as are *menſlayers* by *trade*, and have long been ſo *converſant* with *blood* and *ſlaughter*, that they are *skilful to deſtroy*, may (without any *diſtemper*) behold the moſt ſad, and moſt *gaſtly ſpectacles*; and *laugh* at *other* men as *cowards*, and *poor-ſpirited* people, who *preſently ſicken* at the *ſight* of anothers *ſufferings*. And ſo perhaps may a *Chirurgion*, whoſe *hands* and *heart* have been *accuſtom'd* to the *ſearching* of *wounds*, and *diſſecting of bodies*, perhaps in *cutting up ſome alive too*, meerly to *find* out the *milky veins*. And we know that *ſome writers* have been ſo *ſturdy*, as to *believe* (without *trembling*) an *unconditional Reprobation*. *Beholding* (even with *pleaſure*) the *greater part of the world* in a *bottomleſs lake* of *fire* and *brimſtone*, to which (ſay they) they were *determin'd*, *before* they *were*, by an *immutable decree*, without the *leaſt conſideration* of the very *leaſt ſin*, meerly to *manifeſt* the *dominion* of the *Omnipotent Creator* over the *work* of his *hands*; And looking upon *others* as *faint-hearted*

* John 1. 29.

|| Heb. 2. 9.

* Rom. 5. 10.

|| *Notum illud Caligulæ*; Ita feri, ut mori ſe ſentiat; & *illud*, Utinam Populus R. unam cervicem haberet! *de Temporibus ſuis querebatur*, quod nullis calamitatibus publicis inſignirebantur. *Et ſæpe in conſpectu frantentis Quæſtiones per tormenta habebantur. Etiam* Claudius *Tormentis Quæſtionum delectabatur*; & Nero *Urbis incendium lyræ Cantu conſpexit*. Sueton. in ipſorum vitis.

hearted men, meerly becauſe they are ſo *tender*, as to be *ſick* with the *thought* of any ſuch * *horrible decrees.*

* *Decretum horribile ſatente* Calvino, (Inſt. l. 3. c. 23. Sect. 7.) *alibi citato.*

Sect. 19. But *O my ſoul! come not thou into their* ‖ *ſecret.* Nor do thou *ſlay one ſoul for which Chriſt* * *dyed*, no not ſo much as in thy *fancy*. Let *God be* ‖ *true*, and *every man a* * *lyar. His* ‖ *word is truth.* His * Church is the *pillar and ground of the truth. His word* and *his Church* do ſay expreſly, that *Chriſt died for* ‖ *all men. For* ‖ *every man, for the* ‖ *world*, for the ‖ *whole* world. It is his deſire, that *all men ſhould be ſav'd*, [who will not be their own *hinderance*,] and that the *light* of the *Goſpel* ſhould *not be hid under a buſhel*, that all men living (if they will) *may come to the* ‖ *knowledge of the truth.* He cannot *abſolutely will* the *condemnation* of *any*, *any where*, who *commandeth* ‖ *all men*, *every where*, *to* ‖ *repent*, And ſo the *Reprobates Deſtruction* is from * *himſelf.* Now to find out the *Cauſes* of that *Diſeaſe*, which hath corrupted the *wills* of ſo *many men*, (the *Conſtitution* of whoſe *ſouls* came *ſound* and ‖ *healthful* out of the hands of their *Creator*,) and after the knowledg of theſe *Cauſes*, to *adminiſter* ſome *counſel* for the forwarding of the *Cure* too, I muſt paſs from the *ſecond* to the *third Particular I propoſed.*

‖ Gen. 49. 6.
* Rom. 14. 15.
‖ Rom. 3. 4.
* John 17. 17.
‖ 1 Tim. 3. 15.
* 2 Cor. 5. 14.
‖ 1 Tim. 4. 10.
Heb. 2. 9.
John 4. 42.
1 John 2. 2.
1 Tim. 2. 2.
Matt. 5. 15.
Act. 17. 30.
* Hoſ. 13. 6.
‖ Wiſd. 1. 13, 14.

The ſtrange unreaſonableneſs of the will in its *ſturdy Reſolutions* of *courting Death.* God puts his People to their Διότι. And if he cannot *affright* them with their *Danger*, he would *convince* them of their *Madneſs.* Since 'tis *reſolv'd* they *will* periſh, he deſires to know *why.* *Quare moriemini?* *Why* will ye *die?*

CHAP. III.

The Madneſs of the Will in its Election.

A firſt conference with the wilful.

Sect. 1. IT was indeed (from the beginning) *a principal part of my Deſign*, (and upon this very *Ground* that I thought it moſt *pertinent*, as well as *uſeful*,) to inſiſt more eſpecially upon the *particle* [*Why.*] And to inquire after the *reaſon*, why the *major part* of mankind ſhould *chuſe Deſtruction* rather than *Life*. (for that they *chuſe* it, I have already ſhew'd in ſome meaſure, and ſhall have *farther occaſion* to ſhew *anon*; and
* Matt. 7. 13, 14. that they are the *major part*, is put by our * *Saviour* without all *queſtion*. My *inquiry* therefore ſhall be,
‖ Mat. 3. 12. *why* the ‖ *Chaff ſhould* be ſo *much*, and the *Wheat* ſo *little*; *Satan's Followers* ſo *many*, and *Chriſt's* ſo *few*;
* Mat. 25. 33. the * *Goats* ſo *common*, and the *ſheep* ſo *ſcarce*. In a word, why the far *greater number* of men (*the Houſe of Iſrael* not *excepted*) ſhould rather *Herd* with thoſe *Goats* which *walk* in the *broad-way* that leadeth to *Deſtruction*, than *flock together* with thoſe *ſheep*, which walk in the *narrow way* that leadeth unto *life*?

Queſt. 1.

Sect. 2. Say therefore ye *numerous* and *giddy Herd*, who like the *Swine* of the *Gadarens*, do *run* ſo *violently*
‖ Mark 5. 13. into the ‖ *Sea* of *Miſery* and *Deſtruction*; *Quare moriemini*? *Why* will ye die? Perhaps ye will ſay, there is a *fallacy* in the *Queſtion*, which *preſuppoſeth* what it ſhould *prove*. Becauſe if ye die, it is not *with*, but *againſt* your

your wills. But this is an *answer*, which if it serve *your* turn, it doth not *mine*; it evincing nothing to *me*, save only the *shortness* of your *reasoning*. For though [*To die*] is against your *wouldings*, yet it is not properly against your *wills*. *That* God of *Truth* and *Sincerity*, who cannot put *fallacies* upon his *Creatures*, doth *presuppose the Truth* of *this Proposition* [Ye *will* die O house of Israel,] because he asks after the *reason*, [*Why* will ye die O House of Israel?] Every *Sophister* can tell you, it is a *Rule* in *Demonstration*, that the Question *Cur sit*, [*why* it is so,] doth *presuppose* the Question *An sit*, [*whether* a thing is so, or not.] The τὸ εἶναι is always *before* the τὸ διὰ τὶ εἶναι. A thing must needs have a *being*, before it can have a *reason*. It is in vain therefore to say, that *sin alone* is your *choice*, and that *Death* is no other than your *Inheritance*; that you only *chuse* the *Antecedent*, and that the *Sequel* doth follow of its own *accord*; that the *Act* is the thing you are in *love* with, but that you *hate* the sad *end* to which it leads; for *this* doth but shew the greater *madness* of your *choice*, so far is it from inferring you do *not choose*. 'Tis true, you utterly *hate* Death; and yet 'tis proper to say, you *choose* it too. For this Question of God Almighty, [*Why will ye die?*] Is as much as to say, [why *will* ye do *that*, which fain ye *would not*?] Ye *would not* die, were it not for those *pleasures* which *ye* suppose to be in *sin*; (and that is only an *elicit action* of the *Will*;) but yet ye *will* injoy those *killing pleasures*, and therefore *will* die; (and this is *actio imperata*, such an *action of the Will* as thrusts it self into *exercise*.) When ye say that if ye die, [ye die *against your own wills*,] ye only *mean* your *velleity*, which is not a *willing*, but *woulding* rather. Whereas when *God* says, [*why will ye die?*] He speaks distinctly of a

volition, which is the *ultimate dictate* and *reſolution* of the *will*. All that ye ſay, is [*non moreremur*, we *would not* die;] but that which *God* ſays, is [*Quare moriemini? why will ye die?*]

Queſt. 2. *Sect.* 3. I muſt therefore ask a ſecond time, *Quare moriemini, why will ye die? Will* ye only, becauſe ye are confident that ye *muſt?* Is it in humble conformity of *your* will to *God's*, who hath abſolutely *decreed* it, and whoſe will is a *law*, which as it *cannot* be *reſiſted*, ſo it *ought* in all reaſon to be *obey'd*? That cannot be. For had there been a *neceſſity* that ye ſhould periſh, God would not have askt a reaſon [*Why.*] Had it been *firſt* of all *his* will, he would not have thrown it upon *yours*; he would not *then* have ſaid, [why *will ye.*] And had ye not been once in a ſtate of *life*, he would not then have ask't, [why will ye *die?*] For a *ſtone* cannot *die*, a *clod* of *Earth* cannot *die*, *nothing* can *die* but what doth *live*. Had your *ſins* been *unavoidable*, he would not then have ſaid * *caſt away from you* all your tranſgreſſions. Had your *Repentance* been *Impoſſible*, he would not have added, ‖ *make ye a new heart, and a new ſpirit.* Had he *delighted* in your deſtruction to ſhew his *Power*, he would not have * proteſted that *he hath no* * *pleaſure* in the *death of him that dieth.* And had ye not been able, being *ſick*, to contribute ſomething to your *Recovery*, he would not have concluded, *wherefore turn* ‖ *your ſelves and live.* Say not therefore within your ſelves, that his *ſecret* will is directly contrary to his *revealed* one. For to *ſpeak one thing*, and mean the *contrary*, is worthily reckon'd amongſt *our vices*; and ſhall we be ſo blaſphemous, as to aſcribe it to *his Divinity*? No, *let God be true, and every man a lyar*, Rom. 3. 4. When God is pleaſed to *ſtoop*

* Ezek. 18. verſe 31.

‖ Ibid.

** Ezek. 33. 11.

‖ Ezek. 18. 32.

ſtoop in *Scripture* to many an * *Anthropopathia*, (which is a ſpeaking to men *after* the *manner of men*,) 'tis from a *merciful deſire* that we may *rightly underſtand* him, ſo far is *He* from intending to *obſcure* his *ſenſe*, when he is pleaſed to *expreſs* it in *plaineſt Terms*. Had his *peremptory will* been all his *Reaſon*, (in the matter of your *Deſtruction*,) he would have *told* you that ye *muſt* die, and not have *inquired*, why ye *will*. He would not have bid you ‖ *ſtrive to enter in at the ſtraight Gate*, but rather have told you, *it is in vain*. It is in *vain* to *ſtrive*, where 'tis *impoſſible* to *obtain*. We account it a *vain* thing to *waſh* a *Black-moor*, or a *Brick*; but 'tis a *vanity of vanities*, to *ſtrive* againſt the *current* of a moſt *peremptory Decree*. Say not therefore that ye *will* die, becauſe ye *muſt*; and that ye *muſt*, becauſe ye *can*; and that ye *can*, meerly becauſe it is *decreed*; and that it is *decreed* becauſe it *is*. Say not to your ſelves, there is an *abſolute neceſſity* of *all events*, and ſo by conſequence of your *ſins*, and ſo by conſequence of your *Deſtruction*. For God hath been *faithful* in every thing that he hath promis'd, and hath not * *ſuffer'd you to be tempted beyond your ſtrength*; but together with the *temptation* hath made a *way*, if not for *conqueſt*, yet for *eſcape*. *He did purge you, but you were not purged*: (*Ezek.* 24. 13.) that is to ſay, *He* did *his* part, but *ye* did fail of doing *yours*. *He* did not *leave* you from the *beginning*, but *ye* by *degrees* have baſely left *him*. His *Grace* was not *wanting*, but *ye* were *wanting* to his *Grace*; *ye* did not ‖ *ſtir up* the Grace of *God that was in you*; Which was not *therefore inſufficient*, becauſe (by your *means*) it is become *ineffectual*.

* Deut. 32. 4. 1 Sam. 15. 29. Pſal. 54. 6.

‖ Luke 13. 24.

* 1 Cor. 10. 13.

‖ 2 Tim. 1. 6.

Sect. 4. I muſt ask therefore a *third* time; *Quare moriemini*, *Why will ye die?* Is it becauſe it is *noble*? *Queſt.* 3.

Or

Or becauſe it is *lovely*? That cannot be. For the Queſtion is not meant of the death of *grace*, which we do *preſently* ſuffer in the *commiſſion* of our ſins; nor is it meant of the death of *nature*, which is but a *tranſitory effect* of our ſins; but it is meant of the *death Supernatural*, which is the *endleſs end and Conſummation* of our ſins. Now can ye poſſibly be *ambitious* of ſome *eminent place* in the *ugly territories of darkneſs*? to be *principal perſons* in the *Kingdom* of *deſtruction*? Or can ye have the *Curioſity*, to try what *muſick* there is in * *weeping*, when joyn'd in *conſort* with *gnaſhing* of * *Teeth*? Or hath the *Serpent* given you ſuch a *Philter*, as makes you *amorous* of the ‖ *worm* that *never dieth*? and even to *court* the *embraces* of that *ſtrange fire* that's *never quenched*? (like the *Romans* in *Arrian*, who became *Idolaters* of their *diſeaſe*?) Can you be *really* of that *opinion*, which is faſten'd on the *Gymnoſophiſts* in *Antiochus* his time, whom no *torments* of that *Tyrant* could ever move from *this aſſertion*, [*nihil jucundius eſſe quàm pati*,] that there is nothing *ſweeter* than *ſufferings*? and that the *pleaſanteſt* thing, is to be in *pain*? It cannot be. For though a man might poſſibly be pleaſed with the *firſt death*, which is of the *ſoul only*; or with the *ſecond death*, which is only of the *body*; yet can he not poſſibly with the *third*, which is a *never dying death* both of *body and ſoul*. It is an arrant *contradiction*, that the moſt *formidable* things in the world ſhould be *immediatly* the *object* of our *deſires*. If we are ſo *impatient* of the *Toothach*, or the *Gout*, which commonly affects but *one part* at *once*; we cannot ſure be *deſirous of* having *every part*, *at once*, *immoderately* tormented with *every pain*, and that *for ever*.

** Mat. 13. 42.

‖ Mark 9. 44.

Queſt. 4. *Sect.* 5. I muſt ask therefore a *fourth time*. *Quare moriemini*,

moriemini, *why will ye die?* Certainly the *answer* must needs be *this*, that men do *wilfully die*, because they *wilfully sin*. For as when *lust* hath *conceived*, it *bringeth forth sin*, so *sin*, when it is *finished*, *bringeth forth death*. Now there is such an *immediate* and *essential tie* betwixt the *cause* and the *effect*, the *work* and the *wages*, *sin* and *death*, that he who doth *wilfully* embrace the *first*, doth *wilfully* run upon the *second*. For as a man that *cut's* his *finger*, to try the *vertue* of his *salve*, or the *sharpness* of his *knife*, however his *Curiosity* is the *cause* of that *wound*, is yet properly said to have *will'd* his *harm*, because he *will'd* that very thing which did *inevitably produce it*; so though no man doth *will* the *commission* of his *sins*, to that very end that he may be *damn'd*, but because he is *bewitcht* with some *allurement* in the *Commission*; yet because he well knows, that the inevitable *wages* of *sin* is *death*, and that the *cause* being *premised*, the *effect* of necessity must *follow after*, he is properly said to *will*, what he most of all *would not*; and does *chuse* that thing which he *abominates*, if but for this reason only, that *it was put to his choice*. There is a *strict connexion* betwixt *sin*, and *Death*, unless *Repentance* step in *between them*. Nor is it likely that God Almighty will allow that man an *opportunity* of repentance, who *knowingly* sins on that *Presumption*. He then that *know's* a *wilful sin* does work *death*, and yet does chuse a *wilful sin*, does by a necessary consequence make *Death* his *choice* too. Jam. 1. 15.

Sect. 6. But *this* is an *answer*, which hower *true*, is not *sufficient*. Because, though it *satisfies the first Question*, it also serves to bege a *second*. For I must enter into a *second conference*, with all *habitual indulgent sinners*, and put them to the *Question*, what kind of A second conference with the wicked.

reason

reason they can pretend to, why *refusing* the *good*, they should so *eagerly pursue* the *evil*. (I mean the *evil* of *sin*, *precisely* consider'd in *it self*, without relation to the *evil* of *punishment*.) * Will ye say, (as *before*,) there is a *fallacy* in the *Question*? And that your *sin* is not your *choice*, but your *necessity*? And that ye walk in the *broad way*, because ye *cannot* in the *narrow* one? And that ye *therefore* cannot walk in the *narrow way*, because it is so *incumber'd*, not only with the *Precepts* of *Jesus Christ*, but many times with his *cross* too? And that ye *therefore* are *not able* to *bear* the *yoke* of his *Precepts*, or take up the *burthen* of his *Cross*, (which lie as *obstacles* in your *way*,) because that *God* hath left you *destitute* of *means*, or *motives*, exactly *sufficient* for *such* a *work*? || No, *That* cannot be. For if ye had not the *means* from Gods *grace*, and the *motives* to it from his *promises*, the * *yoke* of *Christ* would not be *easie*, nor his * *burthen light*; and his *commandments* would be || *grievous*; which is a flat *contradiction* to the *words* of our *Saviour*, and of S. *John*. Say not therefore that ye *sin*, because ye *cannot* do *otherwise*. For though *without* God's *grace* we are so far from *doing good*, (as the *Pelagians* boldly affirm,) that we cannot *desire* it, (as the *semi-pelagians* affirm we can,) yet what is * *impossible* to *man*, to *God* is *easie*; and through *him* that || *strengthen's* us, *we* are *able* to *perform*, what *he* is *able* || *to injoyn*. We can *suffer*, by his *patience*, what in his *wisdom*, he can *inflict*. We can *chuse*, by his *direction*, what, in his *goodness*, he can *propose*. In short. The *only measure* of our *obedience*, is to be taken from his *commands*. We can *believe* his *promises*,

* *Quest.* 1.

|| We want no means.

** Mat. 11. 30.

|| 1 John 5. 3.

* *Mark* 10. 27.

|| Phil. 4. 13.

|| Θεὸς συνεργῶν πάντα ποιεῖ ῥᾳδίως. *Moschion.*

|| ἔξεστι καὶ μὴ φιλοσωματεῖν, καὶ καθαροῖς γίνεσθαι, καὶ τοῦ θανάτου καταφρονεῖν, καὶ τὰ ἀμείνω εἰδέναι, κἀκεῖνα διώκειν. Plot. Enn. 2. l. 9.

promiſes, and *do* his *will*; we can *reſiſt* his *enemy*, and *drink* his *cup*; but by *his wiſdom*, and by *his grace*, by *his power*, and by *his patience*. By the *firſt helps* of *grace*, we *can deſire* him, if we *will*. By virtue of the *ſecond*, we can *obey* him, if we *will*. And by virtue of the *third*, if we *will*, we can *perſevere* in him. He leaves no *means or motives uneſſayed*. 'Tis *he* that *perſwades* us by *exhortation*, that *allures* us by *promiſes*, that *moves* us by *example*, that *frights* us by *danger*, that *invites* us by *miracles*, and (when all that will not do,) 'tis *he* that *expoſtulates* with us in *compaſſion*, (as heretofore he did with *Iſrael*,) Quare moriemini? *Why will ye die? Each perſon* in the *Trinity* works *peculiarly* to our *good*. We want not *God* the *Father* to give us *light*, nor *God* the *Son* to give us *example*, nor *God* the *holy Ghoſt* to direct the *way*. And can there be any thing more *unreaſonable*, than not to *follow*, when our *Saviour leads* us? Or then to *ſtand ſtill*, when the bleſſed *Spirit accompanies* us? Nay, even then to go *backward*, when the *Father himſelf* doth as it were *drive us*? He muſt be ſure very *Frantick*, and fitter for a *Bedlam*, than for a *Paradiſe*, whoſe *peremptory will* is neither *drawn* by that *Example*, nor *melted* by that *Love*, nor *controul'd* by that *Power*. *All* the *courteſie* (if I may call it ſo) which God requires at *our hands*, is that we will *open*, when he earneſtly *knocks* to *enter*; and that when he is *enter'd*, we will not **intreat him to depart out of our coaſts*. But that we will *invite* him to *work* his *own will* in *ours*, by *conforming* ours unto his *own*. That we will *ſuffer* him to *inform* our *ſouls*, as our *ſouls* do our *bodies*. That, *he inflaming* our *hearts*, we may be *fill'd* with his *love*; that, *he inlightning* our *heads*, we may be *beautified* with *his knowledge*; that, *he opening* our *mouths*, we

* Mar. 5. 17.

may be *ſhewing* forth his *praiſe*; that, *he ſtretching out* our *hands*, we may be *feeding* his *members*; that, *he ordering* our *feet*, we may be walking in *his wayes*.

Sect. 7. And as we have the *means* of *chuſing well* from the *infuſions* of Gods *grace*, ſo (by the *help* of *that*) we have *means* too from our *own nature*. Our *virtue* is *almoſt* as *natural* to us as our *paſſions*. I am ſure it is *graſted* upon that *ſtock*. Do but *inoculate* a little *ſprig* of *moderation* upon thine *anger*, and it *ſprouts* up *valour*. Let the *ſun* but *ſhine*, and give ſome *warmth* to thy *fear*, and it becomes *Prudence*. Thy *concupiſcence*, well *manur'd*, will *grow* up *temperance*. Give but *meaſure* to thine *Appetite*, and what is *ſelf-love* in the *root*, will in the *flower* prove *juſtice*.

We want no motives.

Sect. 8. But this is not all. We have not only *means*, whereby to *order* our *wills* aright; but *motives* alſo, to *intice* them. Not only *grace* above *nature*, and *nature* under *grace*, to *incline* us from *within*, but *Allectives* alſo, to *charm us* from *without*. Such is the *lovelineſs* of the *object* God hath *commanded us* to *will*; and ſuch the *vaſtneſs* of the *Reward* we are *incouraged* to *expect*. Our *task* is no harder, than to *chuſe the greateſt good*. And * *goodneſs* (we know) is the *proper object* of our *Appetite*. So that our *duty* doth even *draw* us without the *hope* of a *Reward*. But our *Reward* is ſo *immenſe*, that nothing can *hold* it but a *Heaven*. And *Heaven* (we know) is the *higheſt object* of our *hope*.

* Διὸ καλῶς ἀπεφήναντο τὰ ἀγαθὰ ἧς πάντα ἐφίεται. Arist Eth. l. 1. c. 1.

From the lovelineſs of our duty.

Sect. 9. I ſay, the *good* we are to *chuſe* is ſo *deſirable* in it *ſelf*, that we never deſire the *evil*, but in the *notion* and *likeneſs* of it. We are fain to *call* * *good*, *evil*, before we can eaſily *refuſe* it; and * *evil*, *good*, before

** Iſa. 5. 20.

we

we can easily *affect* it. The *Greeks* did happily express it by a * *Compound word*, which signifies *beauty*, as well as *goodness*. Perhaps to *intimate* unto *us*, that *real beauty* is nothing *else*; and that nothing is *lovely*, but so far forth as it is *good*. It was therefore the *greatest* and most *glorious Title* the *heathen Potentates* had to *boast* of, that how *ill soever* they were, they had yet the *prerogative* of being stiled [εὐεργέται, that is *literally*] *well doers*, or (as we render it) *Benefactors*. To this the *words* of our *Saviour* do very evidently *allude*. ‖ *The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority are called Benefactors*. Which (in the *judgment* of the most *carnal*) doth make for the *credit* of being *good*. Besides, the *doing* of our *duties* doth make us *free* too. For whilst the *wicked is* * *holden in the cords of his sins*, and whilst *every one that doth sin*, becomes *the* ‖ *servant* and slave *of sin*, (his *Soveraign reason* being *depos'd*, *and brought into Captivity by the rebellion of the* * *members*;) the ‖ *good man is free in the midst of bonds*, (as *Philo* the *Jew* could truly say.) and the *service* of *God* is *perfect freedom*, (saith our *Liturgy*.) Which shews the *priviledge* of *liberty*, wherewith *goodness* indows her *children*. Even the *liberty* of *Saints* and *Angels*, wherewith *Christ hath made us* * *free*. That *inward liberty* of the ‖ *heart*, whereby the *Psalmist* was enabled *to run the way of the Commandments*. Nor doth it *crown* us only with *liberty* but with *abundance* of life too. For *Honourable age is not that which standeth in the length of time, nor that is measured by number of years; but* * *wisdom is the gray hair unto men, and an unspotted life is old age*. And therefore 'twas *Philo's observation*, that though *some* of *Abrahams Progenitors* lived *more* than *three times* as long as *he*, he is yet the

* καλοκαγαθία Which gives us first Honor.

‖ Luke 22. 25.

2. liberty.

* Prov. 5. 22.
‖ John 8. 34.

* Rom. 7. 23.
‖ πᾶς ὁ σπουδαῖος ἐλεύθερος. Philo.

* Gal. 5. 1. Rom. 6. 18.
‖ Psal. 119. 32.

3. Long life.

* Wisd. 4. 8, 9, 13.

very *firſt*, whom the *Scripture* ſtiles an *old man*. * Becauſe *our man-hood* is to be *meaſur'd*, not by the *number* of our *years*, but by the *wiſdom* of our *actions*, and the *exactneſs* of our *lives*. And ſo the *young man* of *Ariſtotle*, who is ‖ *excluded* from *hearing* his *Ethick Lectures*, is call'd by him a *young man*, not for the *paucity* of his *years*, but for the *viciouſneſs* of his *actions*, and the *youngneſs* of his *diſcretion*; for being every whit as *fooliſh*, and as *paſſionate* as a *child*. There are *infants* of no leſs than an * *hundred years old*, (in the *Italian Proverb.*) And they whoſe *years* have been *evil*, as well as *many*, are no more (in *Philo's judgement*) than ‖ *Babes ſtricken in years*, or *overgrown boyes* in *gray beards*. Whereas the man of a *prudent unſpotted life*, being made *perfect in a ſhort time*, * *fulfilleth a long time*. He is a *man*, *betimes*; and an *old* man, *quickly*; he hath *abundance of life* in a *little ſpace*; not a *multitude*, but *weight* of *years*; what he wants of the *number* and *bulk* of *dayes*, is made up to him in the *real intrinſique value*; as *one piece* of *Gold* hath the *force* and *virtue* of *many ſhillings*. And, at leaſt in *this ſenſe*, the *Latin Apophthegm* is *true*, *that the wiſeſt man is the* ‖ *longeſt liver*. For *He* is *the Wiſeſt*, who is *the Beſt*. *The fear of the Lord*, *that is* * *wiſdom*; *and to depart from evil*, *That is underſtanding*. He that is *ſo wiſe*, as to be *ſo innocent*, (by *keeping himſelf* ‖ *unſpotted* and undefiled *from the world*,) hath *all the honour* and the *comfort* of a very *old age*, without the *dotage*, the *Avarice*, the *teſtineſs*, the *diſtruſt*, and all the other great *Infirmities*, to which a man is made *ſubject* by meer *Duration*. But *this* is not *all*. For as *the fear of the Lord* doth make us *wiſe*,

* ὁ ἀληθεία πρεσβύτης οὐκ ἐν μήκει χρόνου, ἀλλ' ἐν ἐπαίνῳ βίου θεωρεῖται. Philo. περὶ νόμων ἀγράφων. pag. 303. in Gen. 25. 8.

‖ Διαφέρει δ' οὐδὲν, νέος τῷ ἡλικίαν, ἢ τὸ ἦθος νεαρός· οὐ γὰρ διὰ τὸν χρόνον ἡ ἔλλειψις, ἀλλὰ διὰ τὸ κατὰ πάθος ζῆν, καὶ διώκειν ἕκαστα. Arift. Eth. lib. 1. cap. 3.

* *i fanciulli di cenți anni.*

‖ πολυχρονίους παῖδας λεκτέον. Philo. pag. 303.

* Wild. 4. 13.

‖ *Solon ſapiens longævus.*

* Job 28. 28.

‖ James 1. 27.

wiſe, ſo the bleſſing of *wiſdom* doth make us *Rich* too. * For the *Gold and the Chriſtal cannot equal it*; *nor ſhall ſilver be weighed for the price thereof. It cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphir. No mention ſhall be made of Coral, or of Pearls. The Topaz of Ethiopia* is not to be named the ſame day with it. *For the price of Wiſdom is above Rubies.* But the *greateſt expreſſion* of that *happineſs* which the *duty of man* doth *inveſt* him with, we may receive from our *Saviour*, who is of *greateſt Authority* to make it *good*. For as a *woman* (as 'twere *extatical*) brake out in *reverence* to our Saviour, [‖ *Bleſſed is the womb that bare thee, and the paps which thou haſt ſuck'd,*] *he* immediatly anſwer'd [with an ἐπανόρθωσις] by way of *correction* of what ſhe ſaid, * *yea, rather bleſſed are they, that hear the word of God, and keep it.* And thence S. ‖ *Auſtin* doth well inferr, that the *Virgin Mary* was much *happier*, in *obeying Chriſt*, as her *Maſter*; than in *bringing* him *forth*, as her *ſon*. So that if *honour*, or *liberty*, or *length* of *dayes*, or *riches*, or even *bleſſedneſs it ſelf*, may have the favour to paſs with us for things *deſirable*, what God hath *commanded us*, as our *duty*, may well ſuffice us for our *reward* too. Although we had ſo much in us of the *Sadducee*, as *not* to *believe* a *Reſurrection*, or ſo much of the *Atheiſt*, as not to believe an *Immortality*, but ſhould *reckon* the *departure* of our *ſouls* from our *bodies*, a *meer Return* into their *primitive Nothing*; yet me-thinks there is *Allurement* enough in *goodneſs*, not to *challenge* our *choiſe* only, or our *ſuffrage*, but even our *Induſtry*, and *ſweat* too. So far are God's *commandments* from being * *grievous*, that there was *never* a more *pleaſant* or a more *obliging ſpeech* from our bleſſed Saviours own *mouth*, than that with which he concluded the

4. Riches.
* Job 28. 14, 15, 16, 17, 18, 19.

5. An Inchoation of bliſs it ſelf.

‖ Luke 11. 27.

* verſe 28.

‖ *Beatior Maria percipiendo fidem Chriſti, quam concipiendo carnem.* *Aug. Tom. 6. de ſanc. virg.* c. 3.

* 1 John. 5. 3.

firſt

first *third part* of his *longest Sermon*; * *be ye perfect*, even as *your Father in Heaven is perfect*.

* Matth. 5.48.

From the greatness of our Reward.

Sect. 10. And if now to the *Amiableness* of Gods *Injunction*, (which is to *desire* the things that *naturally* are *most desirable*,) we add the *richness* of his *Promise*, which is to *feast* our selves with the *vision* of that *Being* that is *invisible*, and to *inherit* that *Kingdom* which || *flesh and blood cannot inherit*, (where we shall not have the *weakness* to *want* our present *injoyments*, but the *perfection* to be *without* them; and where we shall be *ravisht* with *such* a *glory*, that the *eye* of *reason* is *too dim* to *see* it; such a * *weight* of *glory*, that the *heart* of *man* is too *narrow* to *hold* it; such an * *eternal weight of glory*, that the *life* of *man* is too *short* to *utter* it;) if, I say, we but consider the *exceeding richness* of our *Reward*, (which to speak of *more* at *large* is not the *business* of this *place*,) there will be nothing more remaining to make our *choise* of *evil* yet *more unreasonable*, besides the *discouragements* which we receive, both from the *work*, and from the *wages*, from the *guilt* it self which *accompanies sin*, and from the *punishment* which always *dog's* it.

|| 1 Cor. 15.50.

** 2 Cor. 4.17.

Quest. 2.

Sect. 11. What is it then that so *transports us*, out of our *wits*, and our *interest*, that (of the two great *Rivals* and *solicitors* of our *Consent*,) we should *refuse* the *good*, and *chuse* the *evil*? The *usual motive* to our *choise*, is either the *credit*, or the *Profit*, or else the *Pleasantness* of the object that lies before *us*. Now for *which* of *these* is it, that we are so often *in love* with *sin*? Is it because it is *creditable*? That cannot be. * For

* ᾧ δεδώρηται ὁ θεὸς καὶ τὸ εἶναι καλὸν, καὶ τὸ δοκεῖν εἶναι, οὗτος πρὸς ἀλήθειαν εὐδαίμων ἐστὶ, καὶ τῷ ὄντι μεγαλώνυμος. Philo.

even

even the *Sectaries* of *vice* are fain to *dreſs* up its *ugli-neſs* in the *ſhape* of *virtue*. There is no man *prodigal*, but *pretends* to *munificence*. No man does *reverence* to his *Pride*, but that he ſuppoſeth it *Magnanimity*. The *rich* man would not be *ſordid*, but that he *thinks* it *frugality*. Nor the *worldly* man *diſtruſtful*, but that he counts it *Prudence*. No man acknowledgeth his *Debauch*, but under the *Title* of *good fellowſhip*. Nor will any confeſs a *lightneſs*, till it be *coyned Affability*.

Sect. 12. What may then be the *reaſon* of our *prepoſterous choiſe*? Is it becauſe it is *Profitable*? No, ſo far from it, that (though *virtue* is a thing which we may have for *taking up*, and when we have it, it *eats* no *bread*, yet) it *coſts* men * *dear*, to be *damn'd*. For (beſides that *nothing* is *truly* ‖ *profitable*, which is not ſo in *the day of wrath*, when *all the riches* in the *world* will *profit* ‖ *nothing*,) there is hardly any *one* very *conſiderable vice*, which is not more *chargeable* in the *keeping*, than any *two* or *three Perſons* in a *well-order'd Family*. I pray how many mens *eſtates* have been *ſacrific'd* to their *Humour*? or *devoted* to their *vain-glory*? *One* takes up *money* upon *Uſe*, to *throw Dice* for the whole *Principal*. *Another ſells* a *Lord-ſhip*, to *buy* the *Title* of *my Lord*. *Some* (like *Criſpin* in *Juvenal*) *beſtow* as much upon a *rare fiſh*, as would have *bought* the * *Fiſherman*. *Others* (like them in *Pliny* who were [*periculis veſtitæ*] *bedeckt* and beautified with as many *hazards* of mens *lives*, as the *Jewels* and other *Rarities* they were *cloth'd* withal,) have *laviſht out* as much as would have ſerved for the *Patrimonies* of *Nine* or *Ten Orphans*, meerly to crown *ſo many Fingers*. There are thoſe have been ſo captivated by the *meagre pleaſure* of ſome *Game*, that (like

Actæon

Queſt. 3.

* *Omnium virtutum tutela facilior eſt, vitia magno conſtant.* Sen.

‖ ‖ Prov. 11. 4.

* *Potuit forte minoris Piſcator, quàm Piſcis emi.* Juven. ſat. 4.

Actæon, and *Diomedes*,) they have been *devour'd*, and *eaten up*, even by their * *Horſes*, and their ‖ *Hounds*. How many are there that have parted with the *rich Dowries* of their *Wives*, only to *purchaſe* the *embraces* of here and there a *fulſom Harlot*? how many *have melted* down their *fortunes* in the *fire* of *contention*, and would not *let fall* a *ſuit at law*, till they have not been *able to hold it up*? how many *mighty* mens *eſtates* have either *run out* at their *Taps*, or been *ſwallowed down at* their *Tables*? It were *endleſs* to make a *Bill* of the *coſt* and *charges*, which *paltry vice* hath put men to. Even the *covetous* man *himſelf* is brought to *poverty* by *laying up*. For, beſides that his *Treaſures* are apt to make him a *malignant*, (that is to ſay, *a publick ſpunge*, which having *drank* it ſelf *full*, one * *Veſpaſian* or other knows how to *drain* it,) his very *Avarice*, like a *Thief*, doth always *rob* him of the *Uſe* of his *poſſeſſions*; and like a *moth*, or *worm*, doth *eat him out* of the *Injoyment*. So fit is that *ſaying* to paſs amongſt us for a *proverb*, [*Nemo gratis malus eſt.*] There is *no ſinner* living (no not the moſt *Proſperous* and *Thriving ſinner*,) but pays very *dearly* for being *wicked*. For (beſides the *no* ‖ *profit* of *gaining* a *whole world*, by the *loſs* of a *more precious* and a more *dear-bought ſoul*,) I appeal to the *knowledge* and *experience* of thoſe that *read* me, whether it is not very much *cheaper* to *build* an *Hoſpital*, or an *Alms-houſe*, than to be put to the *maintenance* of ſome *ſingle ſins*.

Queſt. 4. *Sect.* 13. What then can be the *reaſon* of ſo very *wild* a *choiſe*? Is it becauſe that *ſin* is *Pleaſant*? No, take a *ſinner* at the *jocund'ſt*, and you will find his *jollity* but his *diſeaſe*. Like a man *bitten* with the *Tarantula*, (or having *ſwallow'd down* a *weed* they call * *Sardda*,)

*Threicii quondam præſepia Regis Fecerunt dapibus ſanguinolenta ſuis. Ovid. in Ibin.

‖ *Præda ſuis canibus non minus illa fuit.* Idem.

* *Rapaciſſimum quemque procuratorum ad ampliora officia promovit, quò mox locupletiores condemnaret. Quibus pro ſpongiis utebatur, ut ſiccos madefaceret, & humentes exprimeret.* Suet. *in vitâ Flav.* Veſpaſian.

‖ Mat. 16. 26.

* *Sardóa*,) that *laughs* himself to *death*, and so is *murther'd* by *that* that but *looks* like *merriment*. What a *scorching pleasure* is it for the *revengeful man*, to be still *burning* in the *fire*? How *lean* a *pleasure* for the *Ambitious*, to be still *feeding* upon the *Aire*? How *gross* a *pleasure* for the *drunkard*, to be still *wallowing* in the *mire*? How *dry a pleasure* for the *covetous*, to be still *groveling* upon the *earth*? 'Tis true that *these* are *call'd pleasures*, and so they *may* be; but such *painful pleasures*, as *nothing* can *represent*, but a man *tickled* into his *grave*; or a Palate that is *wounded* with a *sting* dipt in *Hony*; which whilst the *Taste injoyes*, the *Touch suffers*. And so at once it does affect, not only the same *person*, but the same *part* too, with *Delight* and *Torment*. Yet still with this *difference*; that the *delight* is *transient*, but the *torment lasting*. Behold the *man* of *uncleanness*, in his *Cornelian Tub*; the man of *softness* and *sloth*, in his *gout* and *strangury*; the man of *envy* and *bitterness*, in his *consuming Hecktick*; and || you shall find their *sins* so far from being *pleasant*, that they give them, *before-hand*, a *Taste* of *Hell*. There is not any *lean slave* that *tugs* at the *oars* in the *Turks Galleys*, but lives a very *easie life*, if compar'd with the *drudgery* in the *Devils work-house*. Thus if the *question* should be put to *every serving man* of *Satan*, which was put by *God himself* to a *back-sliding Israel*, * *what is the high place whereunto ye go? What excellent things do yee* see in *vice*, that ye should *imbrace* it *rather* than *virtue*? they will not be *able* to afford us *one word* of *sense*.

* *de Sardoâ vide Dioscorid. l. 6. Sardonicis quodammodo herbis omnem Romanorum populum gustes satumratum, moritur, & ridet.* Salvian, l. 7.

|| *Quid irâ laboriosius? quid clementiâ remissius? quid crudelitate negotiosius? vacat pudicitia, libido occupatissima est.* Sen. Ezek. 20. 29. * *Cur illuc potius itis, quàm in Templum meum? quid in eo videtis eximii?* Grot. *in locum.*

Sect. 14. Now if *death* is so *frightful*, when considered in *its self*, (as hath been shew'd in the *first place*,) and withal so *unlovely* when consider'd in its *cause*, (as hath been shew'd in the *second*,) it may be

asked in a *third conference*, (comparing the *one* with the *other*,) *Quare moriemini etiam poſt mortem morituri?* (That is to ſay, *as I interpret*,)

A third Conference with the wilful.

Sect. 15. *Why* will ye *die* the *death* before *death*, which is the *only parent* of the *death after death?* Why will ye die that *temporal death* of the *ſoul*, (by loſing *grace*, and *Gods favour*,) whoſe *end* and *wages* is *death eternal*? For what imaginable *reaſon* can ye *hate* the *wages*, and yet *love* the *work* by which the *wages* is to be *earn'd*? and in *requital* of which it muſt *inevitably* be *paid*? Whence ariſeth the *Poſſibility*, that ye who *deteſt* and *abominate* a *Hell*, ſhould be ſo *paſſionately kind* to ſome *darling ſins*, to which the *Torments* of that *Hell* have ſuch an *indiſſoluble connexion?* Perhaps the *common knowledg* that *ſo it is*, may *take away* the *wonder* that ſo *it ſhould be*. But if we look upon the *caſe* in *other colours*, we ſhall find it matter of ſome *amazement*. For can ye poſſibly *believe*, that the very *ſame man* who cannot *indure* to be *tormented*, ſhould yet *delight* to thruſt his *hand* into the *fire*? or can ye give any *reaſon*, why the very *ſame man* that *hates* to loſe one *drop of blood*, ſhould take a *pleaſure* to *cut* his *fingers*? and yet this is the caſe of every *Indulgent and wilful ſinner*. It being every whit as *natural*, *for ſin unrepented* to *kill and damn* men, as for *fire* to *burn*, or for a *cutting knife* to cauſe *blood-ſhed*. We are told by the *Apoſtle*, (and we pretend to *believe* he ſpeaks in *earneſt*,) that *the* * *wages of ſin is death*. And yet how often are we ſo *mad*, as to ſerve that *Maſter*, who ſets *us* about ſuch *ugly work*, as he *rewards* with ſuch *frightful* and *cruel wages*? and which he certainly will *pay us*, as ſoon as our *work is fully don*? for *ſin*, *when it's* ‖ *finiſhed*, *bringeth forth death*: and that by an *abſolute neceſſity*.

* Rom. 6. 23.

‖ Jam. 1. 15.

neceſſity. Where there is *ſin unrepented*, there *muſt* be *death*, by ſuch a kind of *neceſſity*, as where *fire* is *unquenched*, there *muſt* be *ſmoak*. And what *tolerable reaſon* can be alledg'd, why we ſhould love to *drudg on* in the Devils *work-houſe*, and at his *trade*, when we know him to be ſo *hard a maſter*, as to pay *us* a *ſort of wages* very much *harder* than our *work*? Our bleſſed *Saviour* hath told *us*, as plainly as S. *Paul*, that * *broad is the way, and wide is the gate, which leadeth to deſtruction*; and ſince we are not (like *beaſts*) *tied up* only to *the* || *law that is in our members*, but (as *rational* creatures) have *a law in our* || *mind too*, why ſhould *we* be *diſtracted* with ſuch a *perverſneſs* in our *affections*, as to *abhor* the *wide gate* which opens to *deſtruction*, and yet to *love* the *broad way* which *directly* leads *towards it*?

* Mat. 7. 13.

|| Rom. 7. 23.

Sect. 16. Indeed the *Abſurdity* is very *great*. And perhaps *the riddle* will not *eaſily* be *unfolded*. Whatſoever *reaſons* of this *madneſs* may be given by *others*, it ſeems to *me* to proceed from one of *theſe three grounds*. From *Incredulity* in *ſome*, from *Inconſiderateneſs* in *others*, and (in a *third ſort* of men) from the *Miſapprehenſion* of ſome *Principles* in our *Chriſtian Religion*, which ever *had* and *will* have the greateſt *influence* upon *practice*. *One ſort* of men doth not really Believe *there is* a *death after death*. Another ſort is forgetful, and have it not *always* in their *remembrance*. A *third ſort* there are, who look upon it as a *Real*, but *Impertinent* thing; a thing that is *certain*, but yet *impoſſible*; *Neceſſary* to *others*, but to *themſelves Inacceſſible*.

The Grounds of this Madneſs

Sect. 17. The *firſt* of theſe, though they may *outwardly*

1. Incredulity.

wardly affirm *a Reſurrection* of the *body*, and *Immortality* of the *ſoul*, a *Heaven* and a *Hell*, an *inviſible judge*, and a *day* of *judgment*, yet they *inwardly hope* there is no ſuch *matter*. And that the *Goſpel* is nothing elſe but a *ſecular Engine*, which *Kings* and *Clergymen* have very *wittily contriv'd*, as a *convenient ſtratagem* for the *management* of *affairs*, and for the keeping of the *people* in *awe* and *order*. There were not a *few* of the *houſe of Iſrael*, who, though *born* and *brought up* in the midſt of *miracles*, (beſides the *law* and the *prophets* always *thundering* in their *ears*,) did yet ſo *miſerably ſtumble* at the *proſperity* of the *wicked*, and the *adverſity* of the *upright*, as *firſt* to *queſtion* the *juſtice*, and then the *eſſence* of the *Almighty*. (an *eaſie ſtep* from the *one* to the *other*.) They ſaid in plain terms, * Mal. 2. 17. *every one that doth evil is* * *good in the ſight of the Lord, and he delighteth in them; or where is the God of judgment?* When *the worſt* were obſerved to climb into *promotions* of *greateſt honour* and *advantage*, (in the times of *Antiochus* more eſpecially,) it gave occaſion unto *Sadduciſm*, and *Infidelity*. And of *ſuch*, I ſuppoſe, there are *two degrees*. *Some* (like thoſe in the *book* of *wiſdom*,) or (like *Lucian*, and *Vanninus*,) are ſuch *ſpeculative Atheiſts*, and have their very *judgment* ſo much *corrupted*, that they believe *they are born* ‖ Wiſ. 2. 2. *at all* ‖ *aventure*, and *ſhall be* hereafter juſt as though they had *never been*; that their *breath* in their *noſtrils* is but as *ſmoak*, and *a little* ſpark in the moving of the heart; which being *extinguiſht*, their *bodies ſhall be* Verſe 3. *turned* into *duſt*, or *Aſhes*, and their *ſpirit ſhall vaniſh into the ſoft air*. But there are *others* in the world, who though they have not a *Faith*, have yet a kind of *Suſpicion*: and though they are not *reſolv'd* there *is a Hell*, they *doubt* there *may be*; and by reaſon of this,

this, they have their *Melancholy Intervals.* But yet becauſe they have it only by *report*, and not *experience*; becauſe they do but *hear*, and have not *taſted*; becauſe they cannot *make it out* by *Mathematical demonſtration*, (and have *learn'd* to be *ſatisfied* with nothing *leſs*,) they are *reſolv'd* not to *loſe* that which is *certain*, and *preſent*, for either the *hope*, or the *fear*, of that which is *doubtful*, and *to come.* They *ſuſpect* it ſo *far*, as (for fear of the *worſt*) to have now and then a *fit* of *Trouble*, (which they take to be *Repentance*,) or now and then to *partake* of *ordinances*, (which they take to be *Piety*,) or now and then to *abſtain* from *ſin*, (which they take to be a *ſpecial* piece of *Circumſpection*;) ſo far, I ſay, they *ſuſpect it*; and leſt it ſhould be ſo *indeed*, they do (ſo *far*) *provide againſt it*; but they believe it not ſo *fully*, as to *ſuffer* any great matter in their *adherence* to that *belief.* They do not think it ſo *ſure* a *thing*, as to part with their *pleaſures*, or *profits*, or *worldly greatneſs*, rather than *knowingly* to *offend* in any *one point* of the *Chriſtian Law.* They put ſuch a *value* upon that which *now is*, *above* the *value* which they put upon that which *may be*, that they will not *change* the *good things* that are *preſent*, for whatſoever lies *wrapt* in meer *futurity*, and *Reverſion.* They will not be *ſufferers* (if they can help it) notwithſtanding thoſe *bugs* in a *world to come*, which *School-men* and *Preachers* are wont to *talk of.* Theſe are the *firſt ſort* of men, who do either *not at all*, or elſe *imperfectly* believe, that *the wages of ſin is death Eternal.*

Sect. 18. There are a *ſecond ſort of* men, who do both *outwardly profeſs*, and alſo *inwardly believe* it, but yet they *do* not *remember*, or they *dare* not *conſider* their 2. Inconſiderateneſs.

their *latter end.* There are *ſome*, whoſe *whole ſouls* are ſo *ingroſs'd* and *taken up*, and as it were *preoccupied* by *cares*, or *pleaſures*, either in *getting* what they may *ſpend*, or elſe in *ſpending* what they have *gotten*, that they are not at *leiſure* to think of *death*, or of *judgment.* When men are *buſie* in doing *ill*, and go on in a *cariere*, as the *horſe* * *ruſheth* into the *battle*, (to uſe the *ſimilitude* of the Prophet,) when men are || *holden with the cords of their ſins*, when they draw *ſin as with a* * *Cartrope, and drink* || *iniquity like water*, when they are *thirſty* after their *profit*, and *hungry* after their *pleaſure*, they have not time either to *reflect*, or to *look before* them. It never comes into their *thoughts*, to ſay, [|| *What have I don? whither am I going? which is the way that I am walking? am I going in the broad, or the narrow path?* they are ſo very much *oppreſſed* with *cares*, or *pleaſures.* Thus the *ſenſual Iſraelites*, though far enough from being *Infidels*, yet *ſenſuality* made them *unmindful*, that *for all thoſe things God would bring them to* **judgment.* For when || *wine* and *muſick* were in *their feaſts, they did not regard the work of the Lord*, neither did they *conſider the operation of his hands.* So when *God held his* **peace, whilſt the wicked devour'd the man that was more righteous than he, they* **ſacrificed to their net, and burnt incenſe to their drag, becauſe by them their portion was fat, and their meat plenteous.* Too much *ſecular Injoyment* maketh *practical Atheiſts* of many *ſpeculative Believers*; whilſt it *benumm's* their *inward ſenſes*, and *poſſeſſeth* their *ſouls* as with a *ſpirit* of *forgetfulneſs.* But there are *others* who do *remember*, (they think *too well*,) that the || *broad way* they are *walking in*, directly lead's to a very * *wide gate.* Which gate (they remember) is ſaid to *open* to *Deſtruction.* But as ſoon as they *remember*, they *caſt about how* to *forget it.*

* Jer. 8. 6.

‖ Prov. 5. 22.
* Iſa. 5. 18.
‖ Job. 15. 16.

‖ Jer. 8. 6.

* Eccl. 11. 9.
‖ Iſa. 5. 12.

* * Hab. 1. 13, 16.

‖ πλατεῖα ἡ πύλη.
* καὶ εὐρύχωρος ἡ ὁδός. Matth. 7. 13.

They

They cannot indure to *consider*, or lay it *seriously* to *heart*. The reason is, because the *remembrance* of it is *painful*, it makes them *Melancholick*, and *Splenative*, causeth a *Syncope* of their *spirits*, and renders them utterly *indisposed* either for *company*, or *business*. It makes their *time* to lie *heavy* upon their *hands*, brings a *qualm* over their *stomacks*, and makes them *sick* even to *think* on't. And therefore by way of *remedy* they send for the *wine*, or the *musick*, that by *drinking* up the *first*, or by *dancing* to the *second*, they may *drown* such thoughts with the *one*, or with the *other drive* them *away*. When S. *Paul* began to *reason* concerning *judgment to come*, *Felix* * *trembled*, and bid him *go* out of his *presence*, and *come again* when he should be *call'd for*; *That* was a *Theme* to be *deferr'd* till a *convenient* * *season*. There are men in the world who * *hate instruction*, who cannot *indure* to be *reprov'd*, who ‖ *stop their ears* against the *charmer*, *charm he never so wisely*; he being * *grievous to them*, *even to behold*. And this is partly the reason, why so *many good Sermons* are *cast away* into the *Air*, and are no more *lookt after*, than so much *water* ‖ *spilt* upon the *ground*, (not only because the *one* is grown as *common* as the *other*, but) because if they speak not in a most *comfortable strain*, they are *swallow'd down* like *bitter pills*; men are offended with their *taste*, and cannot indure to *ruminate*, or *chew* upon them. They hate to *ponder* on the *particular Ingredients*, but love to *swallow* them down *whole*, and pass them over in an *instant*, for fear they should leave *too sad a relish*. If you tell them that *Christ is a* * *conditional Saviour*; that he came not to *abrogate*, but to *perfect* the ‖ *law*; that *faith* is *worth* * *nothing* without *obedience*; that *obedience* is worth as *little*, if it be ‖ *Temporary*, or * *Partial*; that he who nauseates

* Act. 24. 25.

** Prov. 5. 12. c. 1. 25.

‖ Psal. 58. 4, 5.

* Wisd. 2. 15.

‖ 1 Sam. 14. 14.

* Joh. 3. 15. Rev. 3. 20.

‖ Matt. 5. 17.

* Jam. 2. 17, 20, 26.

‖ Gal. 6. 9.

* Jam. 2. 10.

* Luke 14.26, 27. nauſeates the *croſs* of Chriſt, can have * no *intereſt* in his *crown*; that to be *Orthodox* is *fruitleſs*, without the ‖ Rom. 2. 25. *habit* of being ‖ *honeſt*; that the *form of Godlineſs* in *outward worſhip*, will but *riſe* up in *judgment* againſt * 2 Tim. 3. 5. ſuch as in their *lives deny the* * *Power of it*; that *Acts* ‖ Matt. 12. 6. Jam. 1. 26. of *Sacrifice* are ‖ *vain*, without *works* of *Mercy*; that * Rom. 2. 6, 8, 11. *ſin* in * *all* men is *damning*, without *Repentance*; and ‖ 2 Cor. 7. 10, 11. that *Repentance* is *falſe*, without ‖ *Amendment*; I ſay, if 2 Pet. 2. 20. you tell them ſuch things as *Theſe*, they look upon you as an *Enemy*, as *diſaffected* to their *Intereſt*, and as one who comes to *rob* them of their *Contentments*. And therefore they either *cenſure* and *blame* the *doctrin*, or elſe *commend* it, and let it *paſs*. Theſe are the *ſecond ſort* of men, who either do not *remember*, or will not *throughly conſider* the day of *Death* and of *Judgment*.

3. The Miſapprehenſion of ſome Principles in Chriſtian Religion.

Sect. 19. There are a *third ſort* of men, who though they *believe*, and *remember*, yet they are utterly *unconcern'd* in the conſideration of *ſin* and *ſad Eternity*. For they (ſay they) are *in Chriſt* by a moſt *abſolute Election*; they either *do* not, or *cannot* ſin; or (if they *can*,) God *doth* not *ſee*, or *will* not *puniſh*. For they have *grace irreſiſtible*, (as they *love* to *think*,) and therefore notwithſtanding they may be *drunk* with *Noah*, or *adulterous* with *David*, or *inceſtuous* with *Lot*, or *Idolatrous* with *Solomon*, or *Perjur'd* with *Peter*, or *Perſecutors* with *Paul*, or *poſſeſs'd* with *Devils* like *Mary Magdalen*, yet they are not ſo *carnal* as to *doubt* of their *Election*, or loſe the *comfort* of their *Aſſurance*, or *ſuffer* a *poſſibility* of their *falling from grace*. They *love* to *think* that S. *Paul* did ſpeak expreſly of *himſelf*, as a *pretious veſſel* of *election*, when he *deſcrib'd* the *wicked* man in the *firſt perſon ſingular*, [*I am*

* *carnal*

* *carnal*, * *ſold under ſin*, *I tranſgreſs* againſt ‖ *knowledg*, *and am brought into* * *Captivity to the law of ſin.*] And they love the *miſtake* ſo much the rather, that they may *flatter* themſelves the more *eaſily* into a *comfortable opinion*, That to become *Carnal*, *and ſold under ſin*, and to be *brought into captivity to the law of ſin*, ſo as to be *wilful habitual ſinners*, is very well *reconcileable* with a *regenerate eſtate*. How much ſoever they are *intangled* with ſuch *infirmities* of the *fleſh*, (as they *love* to *call* them,) yet they preſume they are *pure in ſpirit*; there being ſtill *left in* them the *righteouſneſs of Faith*, beſides that *without* them, they have *Chriſt their righteouſneſs*. Their *Carnalities* do but teach them to *go out of themſelves*, to abandon the *Popery* either of *condign* or *congruous works*, to *deteſt* the *Arminians* and their *Conditional Decrees*, to *throw* themſelves *wholly* upon *Jeſus Chriſt*, and leave *obedience* to *moral men*. Whether this be not the *language* of *Carpocrates*, and the *Cathariſts*, and the *Manichees* heretofore, or of the *Ranters*, *Soliſidians*, and *other Sectaries* now a-days, and from what kind of *Principles* they do *proceed*, I leave to any man to judge, who hath either the *skill* to *know*, or the *leiſure* to *compare* them.

** Rom. 7. 14. ‖ verſe 15. 19. * verſe 23.

Sect. 20. And now that I have ſhew'd in *three ſorts* of men, the *three main cauſes* of this *Diſeaſe*, with which ſo many *ſad Patients* become ſo miſerably *diſtracted*, as even to *raviſh* the *Embraces* of *ſin* and *death*; I am concern'd as a *Phyſician*, (having made a *diſcovery* of *Peccant Humors*,) to *adminiſter ſomething* by way of *cure*. And although it is *poſſible* I may have *few* or *no Patients* in all the Company of *Readers* that I ſhall meet with, yet it will not be amiſs to adventure ſomething, if not for *Remedy*, yet for *Prevention*.

Some means of Cure recommended.

To the firſt ſort of Patients.

Sect. 21. And firſt let this *Queſtion* be put to the *Incredulous*. Quare *vos* moriemini? Why will *ye* die? Are your *wits* ſo *refined* either by *Chymical experiments*, or *Mathematical Demonſtrations*, as that you think it too *mean* a thing for men of your *fathom* and *Reſearch*, *tamely* to yield up your *Aſſent* to any *one Propoſition*, which ye have not yet *proved* either by *Perſonal experience*, or *Rules* of *Euclid*? Are ye *Dogmatical* in *Philoſophy*, and *Scepticks* only *in Religion*? If ye cannot *demonſtrate*, *there is a Hell*, ye can as little *demonſtrate* that there is *none*. If ye do not yet *know* the *ſoul* of man is *immortal*, yet *this* ſhould teach you *Circumſpection*, that your *ſouls may* be *immortal for ought ye know*. If ye are in the *right*, ye can *gain* no more by your *opinion*, than the *pleaſures* of a *periſhing* and *fading life*. But if ye are in the *wrong*, ye loſe a *Kingdom of Glory*, a *Diadem of Bliſs*, a *Crown* of *Life*, with *Immortality*, and *all this* in *exchange* for a *devouring* * Rev. 21. 8. *Aſphaltites*, a *bottomleſs* * *Lake* of *Fire and Brimſtone*. ‖ Eccl. 9. 2, 3. That there is in *this world* the *ſame* ‖ *event unto all*, both to the *wicked*, and to the *Righteous*, to *him that ſacrificeth*, *and him that ſacrificeth not*, methinks ſhould *teach* you to *inferr*, as great a *difference of events* in a *world to come*; ſo far ſhould it be from making you ſay * Pſal. 14. 1. in your * *hearts*, *There is no God*, there is *no Satan*, there is *no Heaven*, there is *no Hell*. This indeed was a cauſe, or *occaſion* rather, at leaſt of *Practical Atheiſm* in *Solomon's* time, that ſuch as *fought againſt God* were not *ſtruck* with a *thunderbolt* in the midſt of their *Re-* ‖ Eccl. 8. 11. *bellions*. ‖ *Becauſe ſentence againſt an evil work is not executed ſpeedily*, *therefore the heart of the ſons of men is fully ſet in them to do evil*. But if ye are *deſtitute* of *grace*, where is your *policy*, and your *reaſon*, that ye ſhould

ſhould *periſh* in *curioſity*, by not *truſting* Chriſts *doctrin*, till ye have *tryed it*? Do ye not cenſure your *father Pliny*, for his *needleſs* * *ſcrutiny* after the *nature*, or the *truth* of his *Veſuvius*? ſhould not the *ſtory* of that *mountain* have *diſcouraged* him from his *Inqueſt*, rather than have *puniſhed* his *curioſity*? and is it not better to *believe* there is a *Hell* after *death*, (and to *live accordingly*,) than to make a *journey* thither, to *try* the *verity* of the *Scriptures*? The very *Report* of the *Anakims* was able to ‖ *fright* the people *Iſrael* from *marching* forwards towards *Canaan*. And why ſhould not the *tidings* of an *Immortal worm*, a little *trig* your *chariot wheels* in your career to *Egypt*? Perhaps ye do affect a *ſingularity* of *opinion*, and deſire to be reckon'd among the *wits* of *this* age, or become the *ſtory* of the *next*, by being the *Authors* of ſome *new Sect*. But do ye not ſeriouſly think your *friend Empedocles* was a *fool*, for having *thrown* himſelf *headlong* into *burning Ætna*? ſhould not the *terrible Report* of that *ſcorching mountain* have *cool'd* his *luſt* of *ambition*, and have *flatted* his *appetite* to the imaginary *fame* of an *Apotheoſis*? And is it not *better*, as well for *you*, as for *him*, to *drop* obſcurely into a *private ſepulcher*, and not be known to *have been* by *late poſterity*, than to *ruſh* into *Perdition*, meerly to be *talk't of*? * *Then ſeek not death in the error of your life, and pull not upon your ſelves deſtruction with the work of your hands. But ſay unto* ‖ *wiſdom, thou art our ſiſter, and to underſtanding, thou art our kinſ-woman.*

* Plin. Junio Epiſt. ad Cornel. Tacitum.

‖ Num. 13. 31, 32, 33. c. 14. 1, 2. Deu. 1. 28

* Wiſd. 1. 12.

‖ Prov. 7. 4.

Sect. 22. Next let me ask the *inconſiderate believers*, Quare *vos* moriemini, why will *ye* die? Are ye ſo greedily *intent* upon the *vanities* of the world, which men call *pleaſures*, and thoſe other *trifles*, which men

To the ſecond ſort of Patients.

call *profit*, as not to be at *leiſure* to look *upwards* upon *Heaven*, nor yet *downwards* upon *Hell*? Do ye not *wonder* at *Archimedes*, that he ſhould be ſo *employed* in drawing *circles* upon the *earth*, as not to *lift up* an *eye*, though for the *ſaving* of a *life*? *Solomon* gives it
* Eccleſ. 5. 1. as the *character* of * *fools*, *not to conſider that they do evil*. And Job doth give it as a *reaſon* why men are
‖ Job 34. 27. *ſmitten*, *becauſe they do not* ‖ *conſider the ways of God*. It is not enough that ye *know* Almighty God, unleſs
* Iſaiah 1. 3. ye carry him in your *mind* too. The Oxe * *knoweth* his owner, (ſaith *God* to *Iſrael*) but *my people doth not conſider*. And (by their *want* of *conſideration*,)
‖ Verſe 4. *they are a ſeed of* ‖ *evil doers*, *a people laden with Iniquity*. He therefore *ſtir's up* his people by the Pro-
* Hagg. 1. 5, 7. phet *Haggai*, by an * *ingeminated Precept*, to *conſider*
‖ Deut. 32. 22. *their wayes*. And when a ‖ *Fire* was *kindled in* his *Anger*, which was ready to *burn* unto the *loweſt Hell*, he brake forth upon a ſuddain into a *paſſionate Ecphoneſis*,
* Verſe 29. * *O that they were wiſe! that they underſtood this! that they would conſider their latter end!* The truth is, A *due remembrance* and *mindfulneſs* of *Sin* and *Death*, is one of the very beſt *Phylacteries* againſt the *enmity* of *both*. If men did evermore conſider their *Journeys end*, they would not be ſo much *pleas'd* to be ſtill *wandering* out of the *way*. Ye may eaſily *inferr* from
‖ ‖ John 13. 17. thoſe words of our *Saviour*, [if ye ‖ *know* theſe things, *happy* are *ye* if ye ‖ *do* them,] that all your *knowledge* is nothing worth, unleſs ye *practiſe* according to *knowledge*; which how can ye do, without a due *conſideration*? and how can ye *Conſider*, what ye do not *Remember*? and how can ye *remember*, when ye are *drown'd* and *ſwallow'd* up with the *pleaſures* or *Cares* of a *beſotting world*? The *Time* of our *pleaſures* and *proſperities* is moſt commonly *the Time* of our *heedleſneſs* alſo,

alſo, and *Inconſideration*. We are ever moſt *apt* to *forget* our *Maker*, when we have moſt *reaſon* to *remember* him. * *In the time of our trouble we will ſay, ariſe and ſave us*; but ‖ *wo be to them that are at eaſe*, (ſaith the *Prophet*,) becauſe *they put* * *far away the evil day*; and therefore *Moſes* exhorted *Iſrael* againſt *forgetfulneſs* of their *God*, at that *time eſpecially*, when their *God* ſhould *oblige* them with *goodly* ‖ *Cities*, and *with houſes full of goods*, with *Vine-yards and Olive-yards*, *Then* (ſaid he) *beware leſt thou forget the Lord*. The men of *Ephraim were* * *fill'd*, and *their heart was exalted*; upon which God complain'd, that *for that very reaſon, they had* ‖ *forgotten him*. So *Jeſurun waxed* * *fatt, and kicked*. Of *the Rock that begat him he was unmindful*, and quite * *forgot the God that form'd him*. Firſt then take heed of being *like Jeſurun*, by waxing *fat* with the *injoyments* of *eaſe and plenty*; leſt ye be like him in *this* too, that *ye forget* your *beginning* with your *latter end*, and ‖ *lightly eſteem the Rock of your Salvation*. That *wiſe Prayer* of *King Solomon* [* *give me not riches, leſt I be full, and forget thee*,] ſhould help you to think it your *ſafeſt way*, not to *graſp* at any *more* than ye ſhould *pray for*, not to *pray* for any *more* than your *daily Bread*; to be *delivered* from *want*, leſt ye *ſteal*, or *murmur*; but withall from *ſuperfluity*, leſt ye be *proud, or forgetful*. And ſecondly, *practiſe* that *Art of memory*, ſo much *inculcated* by *Moſes*, and *tranſcribed by Solomon*. To *cure forgetfulneſs*, the *Receipt* is *this*. *Take* the *Commandments* of *God*, (together with his *Propoſals* of *Life* and *Death*,) and firſt, by *ſerious meditation, lay them up in your* ‖ *ſouls*. Thence take them out (when they have lain there a while) and *teach* them conſtantly *to your* * *Children*. Take them thus into your ‖ *mouths, both when ye ſit in your*

* Jer. 2 27. ‖ Amos 6. 1.
* Verſe 3.
‖ Deut. 6. 10, 11, 12.
‖ Hoſ. 13. 6. * Deut. 32. 15.
* Verſe 18.
‖ Verſe 15.
* Prov. 30. 9.
* Verſe 19. ‖ Deut. 6. 7.

your Houſes, and when ye walk by the way; both *when ye lie down, and when ye riſe up.* And that ye may be the ſurer to be *mindful* of this too, ye *muſt* * *bind them for a Token upon your hands*, and *place them as frontlets between your Eyes. Ye muſt write them beſides upon the* || *Poſts of your Houſes, and on your Gates. Next, ye muſt bind them about your* * *Necks.* And laſtly, *ye muſt write them upon the* * *Tables of your hearts.* And to this I may add, that from thence ye muſt *copy* them in *all* the *paſſages* of your *Lives.*

* Verſe 8.

|| Verſe 9.

** Prov. 3. 3. ch. 7. 2, 3.

Sect. 23. But there are ſome of this *ſecond Form*, who may poſſibly thus *object.* This indeed is a *Remedy* to ſuch as *cannot conſider*, becauſe they *do not remember* what moſt *concerns* them. But *we* are men of the world, who although we *remember*, we cannot *indure* to *conſider* of it. It is ſuch a *Melancholick*, and *comfortleſs reflexion*, that we could wiſh our ſelves *poſſeſt* with a *ſpirit* of * *Slumber*, and had rather put in practice the *Art of forgetfulneſs*, than be taught to *remember*, that which makes our *lives* || *bitter* with it's *remembrance.*

* Rom. 11. 8.

|| Eccl. 41. 1.

Sect. 24. But tell me one thing, I beſeech you, who thus object againſt ſuch *gaſtly conſiderations.* If ye cannot indure to *think* of *Hell*, how much *leſs* will ye indure one day to *ſuffer* it? If your *wages* is ſo *painful* even whilſt it is *earning*, how *unſupportable* will it be at the day of *payment?* The very *reaſon* why ye *will not* conſider your *latter end*, is a *principal reaſon* for which ye *ought.* For if *to feel* it is ſuch a *torment*, as makes it a *torment* but to *conſider it*, ye ſhould *therefore conſider*, that ye may not *feel* it. Is it not a *great madneſs*, for a man to *die* of his *diſeaſe*, becauſe the

means

means of his *recovery* are ſomewhat *nauſeous*? is it not a *greater madneſs*, that men ſhould run upon their *Death*, for fear of *dying*? and the *greateſt madneſs* of *all*, that a man ſhould *run* into the *jaws* of *torment*, becauſe 'tis *irkſom* to *conſider*, which way to *conquer*, or to *eſcape it*? I confeſs it will be likely to make you *ill company*, (as the phraſe is,) to *leſſen* your *jollity*, to ſpoil the *gayety* of your *humour*, and take from the *loudneſs* of your *laughter*, if ye *conſider* within your ſelves, that *for* * *all theſe things God will bring you to judgment.* But ye have *this* in *requital*, that the *timely conſideration* of an *unſpeakable Hell* will help to *preſerve* you from coming *thither*; it being ſtrange that any creature will *run* the *hazard* of thoſe *torments*, who hath but the *leiſure*, and the *patience*, and the *diſcretion* to *conſider* them. Whenſoever we are *burning* either with *anger*, or with *luſt*, or any other *unclean fire*, methinks the *fire of Hell* ſhould help to *cool* us. I ſay it ſhould *cool* us with the *extremity* of its *heat*. That is to ſay, it ſhould *cool* us in this *preſent world*, with a *fear* that it will *ſcortch* us in that *to come*. The very *unquenchableneſs* of *That fire* ſhould be able to *quench This*; and quite *extinguiſh* our *diſhoneſt thirſts*, not only by being *felt*, but alſo even by being *talk't of*. Admit we now are *ingaged* in any *darling*, *habitual*, *beloved ſins*, to which we have been *wedded* ſo *long a time*, and with which we have taken ſo *large a portion* of *delights*, that we find it as tedious to be *divorc'd*, as to *pluck* our *eyes* out of our *heads*, or to *tear* our *hearts* out of our *boſomes*. Yet if we *deeply* enough *conſider*, how that the *feet* of thoſe *darlings* do *lead* to *death*, and how the *hands* of thoſe *dear ones* take *hold* on *Hell*, we ſhall be ready to *fling* thoſe *monſters* from us. For is it not better, (in the

* Eccl. 11. 9.

the judgment of the *natural man himſelf*,) to quit the *pleaſures* of that *fire*, which doth but laſt for a *moment*, than to *ſuffer* (by their *injoyment*) that *myſterious fire*, whoſe *ſtrange property* it is, *always* to *torture*, but *never kill*? or *always* to *kill*, but *not conſume*? * *O conſider this, ye that forget God, leſt he pluck you away, and there be none to deliver you.*

* Pſal. 50. 22.

To the third ſort of Patients.

Sect. 25. Laſt of all, let me ask the *Solifidians*, and *Fiduciaries*, whoſe miſapprehenſions of *faith* and *hope* (with ſome *other things*) have *liſt* them *up* into *Preſumption*, or *laid* them *down* ſleeping in *carnal Security*. Quare *vos* moriemini? why will *ye* die? Is it becauſe ye are inſtructed by *pleaſant Preachers* and *Catechiſts*, to believe there is a *nearer and ſhorter cut* to *Immortality*, than by the [ὁδὸς στενὴ καὶ τεθλιμμένη] the *narrow*, *incumber'd*, and *craggy way*, of *univerſal obedience* to the *law* of *Chriſt*? can ye think that *Heaven* is (by the *coming* of *Chriſt*) made a *ſecond kind of Hell*, by giving reception to *maleſactors*, in their ſtate of *impurity*, and *all uncleanneſs*? and can *they* poſſibly be otherwiſe, who build the *aſſurance* of their *Election* upon an *eaſie faith* without *obedience*? or on as *eaſie* a *repentance* without *amendment*? It is too much to be fear'd, that more *ſouls* have been *ſhip-wrackt* by the *miſtaken* (but *pleaſant*) *notions* of *faith* and *repentance*, *unconditional decrees* and *Chriſtian liberty*, than by any *four ſhelves* that I can readily think on. Which ſeems to me to be the reaſon, why amongſt ſo *many Chriſtians* there is ſo little *Chriſtianity*; why *Chriſtians univerſally* are *looſer livers* than the *Heathens*; and why the very *worſt men* are apt to *fancy* themſelves the very *beſt Chriſtians*. And *as if* it were *true*, (what

* *Zoſimus*

* *Zosimus* relates in *disgrace* to *Christianity*, concerning the *reason* and *motive* which *Egyptius* gave *Constantine* to make him turn *Christian*,) that *Christ* is a *friend* and a *patron* to *Publicans* and *sinners*, (even in that very *sense* in which the *Pharisees* and *that Spaniard* did understand it,) and that *Reliance*, upon *Christ* is such a *Soveraign Diacatholick*, as cannot but *rescue* the *Patient* from *death*, let the *diseases* of the *soul* be what they *can be*; I say *as if* it were true, that *Jesus* came into the world, not to *sanctifie* our *Natures*, but only to *justifie* our *Persons*; and to set up his *doctrin* of *Faith* and *Liberty*, only as * *Cities of refuge*, for the worst kind of sinners to *fly unto*, and *be saved*; there is nothing more common, (in this *Angle* of the *world* which we commonly call *Christian*,) than for men to sin *freely*, without *scruple*, or *regret*, either that *grace* and *mercy* may the *more plentifully* || *abound*, or else because they have already so much *abounded*. Let some men *sin* never so *stoutly*, they have the faculty to *believe* so much more *stoutly*, that they conclude it a *Testimony* of their *Election*. Their high *Presumption* they call *Assurance*, their *worldly sorrow* they call *Repentance*, they call their *licentiousness* their *Christian liberty*, their *Combination among themselves* they call *brotherly kindness*, and their *hatred of others*, their *godly zeal*. Or if they are not arriv'd to such a *pitch* of *misprision*, as to mistake all *vices* for Christian *virtues*; yet they esteem them no other than the *necessary frailties* of *flesh and blood*, a remnant of *Canaanites* in the holy land, which *Saints must suffer* in their condition of *mortality*. The best on't is, they have an *advocate*

* Ἀιγύπτιός τις ἐξ Ιβηρείας εἰς τὸν Ῥώμην ἐλθὼν, καὶ τοῖς εἰς τὰ βασίλεια γινομένοις συνήθης ἡγούμενος, ἐντυχὼν τῷ Κωνσταντίνῳ, πάσης ἁμαρτίαν ἀναιρετικὸν εἶναι τὴν τῶν χειστιανῶν θρησκείαν ὡσατο δόξαν, καὶ τοῦτο ἔχειν ἐπάγγελμα, τὸ τὰς ἀσεβείς μεταλαμβάνοντας αὐτῆς πάσης ἁμαρτίας ἔξω παραχρῆμα καθίστασθαι. Zosimi Comitis Hist. l. 2. p. 61.

* Num. 35. 6.

|| Rom. 6. 1.

with the *Father*, *Jeſus Chriſt the righteous, and he is the propitiation for all their ſins*; for all that are, and all that ſhall be. So much is the *mercy* and *compaſſion* of *God* in *Chriſt* made uſe of by ſome to the provoking of his juſtice, that even from *hence* hath proceeded that *Atheiſtical ſaying*, (us'd by ſome in the world,) that they will rather *truſt God with their malignant obnoxious and guilty ſouls*, than *mercileſs men* with *either their bodies, or their eſtates*. Now for the cure of this *diſeaſe*, I would to God our *Phyſicians* would every one take the *courage*, to be ſo *faithful* and *impartial* to all their *patients*, as (with the utmoſt of their Indeavours) to eradicate the *cauſes* of this *diſeaſe*. And that by *preſſing* upon their *Auditories*, (*in ſeaſon*, and * 2 Tim. 4. 2. * *out of ſeaſon*,) not to flatter themſelves, that *life eternal* may be come by upon *eaſier terms*, than *Repentance*, and *Obedience*, and *Perſeverance unto the end*. Not to think it is *ſufficient* that *Chriſt* is our *righteouſneſs*, unleſs we ‖ *work* out *our Salvation with fear and* ‖ Phil. 2. 12. *trembling*; not only by *doing*, but alſo by * *ſuffering* * Rom. 8. 17. Phil. 1. 29. as we ought; not only by *imitating* ſome *actions* of 2 Tim. 2. 12. *Chriſt*; but by having alſo a ‖ *fellowſhip* with his *death*, ‖ Phil. 3. 10. and a *conformity* to his *ſufferings*. We ſhould conſider with our ſelves, that the greateſt driſt and deſign of Chriſt's coming into the world, was to ſave and redeem; but how? And from what? Even to *ſave us from our ſins*, (*Matthew* 1. 21.) and to *redeem us from all Iniquity*, (*Titus* 2. 14.) and ſo, by *conſequence*, to *ſave* us from *Hell*, and to *redeem* us out of *Perdition*. So that the only ſure way, to know if *Chriſt* is in *us*, and *we* in *him*, is to examin if our *Conſciences* are not *quiet* only, but *clear* too, * *ſprinkled* and *purged* from * Heb. 9. 14. ch. 10. 22. all *dead works*; to compare our *faith* and our *obedience*, not only with the *Promiſes*, but with the *Precepts* of the *Goſpel*.

Gospel. We shall *then*, and then *only*, be *saved* and *redeemed* from the *wages* of *sin*, when we are *saved* and *redeemed* from *sin it self.* Such as are *ignorant* must be *taught* to *know*, and such as are *knowing* must be *intreated* to *consider*, that as *Faith without works* is *nothing worth*, so *Repentance* is *worthless* without *Amendment.* He that hath depriv'd his *neighbour*, either of *Goods*, or *Good Name*; if he doth not make *restitution* for the *one*, and *satisfaction* for the *other*, however *sorry* he may be, he doth not *really repent.* Where our *Faith* and *Hope* are as they should be, they will be sure to * *purifie*, and make us *zealous* of *good* || *works.* And where *Repentance* is *right*, it will *bring forth fruits* * *meet for Repentance.* Otherwise like the *fruitless* and *barren Fig-tree*, our very *Faith* and *Repentance* do but || *cumber the Ground*, and (as a *couple of dry Trunks*,) are fit for nothing, but the *Hatchet*, and the *Fire.* To conclude; let a man be born in what *Church he will*, and be of what *judgment* he thinks is *best*, let his *Opinions* and his *Principles*, his *Faith* and *hope*, his *remorse* and *repentance* be what they *can be*; yet the words of the Apostle are *indisputably true*, That *without Peace* and *Holiness*, (our *Duty* to *God*, and to our *Neighbour*,) *no man living shall see the Lord.*

* 1 John 3. 3.
|| Tit. 2. 14.
* Mat. 3. 8.
|| Luke 13. 7.
Heb. 12. 14.

Sect. 26. Thus at last I have shewed the very great *Madness* of the *Will*, in its *sturdy resolution* of courting *Death*; guessing also at the *Chief Causes*, and at the *Cure* of this *Disease.* But because it is *impossible* that any *humane prescriptions* should do the work, without a *due application* of things *prescribed*, which again cannot be had but by *assistance* from *him who carrieth healing under his wings*; it follows therefore

The Conclusion.
Mal. 4. 2.

in the laſt place, that we *humbly importune* the *God of all Grace*, (ſince our *ſins* of *weakneſs* do ſpeak us *ordinarily ſick*, and ſince our *ſins* of *wilfulneſs* pronounce us *mad* too,) ſo to *inlighten* our *underſtandings* which of themſelves are *dark*, ſo to *inflame* our *affections* which of themſelves are *cold*, and ſo to *regulate* our *wills* which of themſelves are *crooked*, that we may perfectly *know* what things are *good*, and *paſſionately love* what we ſo *know*, and *effectually purſue* what we ſo *love*; that he will *ſanctifie* unto us *the good things of this world*, and make them *good* for us *indeed*; I mean, as *wholſom* for our *ſpirits*, as they are *acceptable* to our *Fleſh*. But if by *wallowing* in thoſe *good things*, we grow *wanton*, or *proud*, *forgetful*, or *unthankful* to him, who gave us thoſe *injoyments* for *better ends*, than to *miſchief our ſelves* by their *Abuſe*; let us *then pray* as *earneſtly*, that he will *uſe* us like *madmen*, whereby to bring us into our *Wits*; that he will *mercifully deprive* us of all our *glittering Temptations*, our *wealth*, our *liberty*, our *ſtrength*, our *beauty*, our *wit*, our *learning*, our *credit*, and *reputation*; that he will utterly *diſarm* us of all our *Parts*, and *Abilities*, our *Poſſeſſions*, and *Injoyments*, as of ſo many *ſwords* and *Poiniards*, with which (like *madmen* and *children*) we are ſo *apt* to *kill our ſelves*; Let him ſend us to *Bedlam*, ſo he *cure* us of our *Phrenſie*. Let him *give us up* to *Satan*, to *deliver* us *from* him; that ſo we may be * *diſciplin'd*, rather than *condemn'd*; that our very *Tempter* may *help* us in our *way to Chriſt*, whilſt (by the *wiſdom* of Gods *diſpoſal*) he is made to ‖ *buffet* us into *Repentance*. I know not *what* ſhould more *probably incline* us to it, (if what hath hitherto been ſpoken cannot prove *effectual*,) than that *one conſideration* which is yet *behind*. *Viz.*

1 Tim. 1. 20. * ἵνα παιδευθῶσι.

‖ 2 Cor. 12. 7.

Viz. The *double paſſion* or *emotion*, which this *double Madneſs* of the *Will* doth ſeem to produce in *God Almighty*. The one of *Pity* [O Houſe of Iſrael!] The other of *Indignation*, [Why will ye die?] And his *double Reſentment* that we *will* die, ſhews his *vehement Deſire* that we *will not*. As appears more plainly by the following verſe, Of which the *Latin tranſlation* is more *emphatical* than the *Engliſh*. Where it is not [*non cupio*,] but [*nolo mortem morientis*:] not that he doth *not deſire* the *death* of a *ſinner*, but that he *doth deſire* the *contrary*.

CHAP. IV.

Gods Reſentment of Mans Deſtruction.

Sect. 1. A *Righteous man* (ſaith * *Solomon*) *regardeth the life of his Beaſt*. And therefore a *young* ‖ *Prince* of *Spain*, was very worthily *cenſur'd* by the *Venetian Embaſſador*, (as apt to make a very *mercileſs* and *cruel Tyrant*,) becauſe he delighted in his *Childhood* to *cut up Leverets alive*. For *man* being, by *nature*, a very * *pitiful* and *tender Creature*, doth ſo far *ceaſe* to be a *man*, as he is otherwiſe than *Nature meant* him. Nor can we *rationally expect*, that *He* ſhould be other

Gods pity proved by mans.

* Prov. 12. 10.

‖ *Carolus Hiſpaniæ Princeps feroci ingenio juvenis.*

Quod legatus Venetus prædixit videns eum puerulum lepuſculos ſuâ manu vivos jugulare. Strada de Bello Belgico. l. 7. p. 375.

* ἄνθρωπός ὅστι ζῶον ἥμερον, καὶ φιλάλληλον. Arrian. Epic. l. 4. c. 5.

other than *inhuman* to other *men*, who can be *pleaſed* with the *Torment* of any *Vermin*. Hence it is eaſie for us to *argue*, (from the *leſs* to the *greater*;) If in the *judgment* of *Solomon*, every *man* that is but *competently* and *imperfectly good*, will be *merciful* to his *Beaſt*, whoſe *groſſer ſpirit goeth* * *downward to the Earth*; how much *more* will our *Creator* who is *good* in *Perfection*, yea *perfect goodneſs*, be very *merciful* to a *man*? much more to *men*, to *many* men, to a *whole people*, to his *own people*, (ſuch as theſe in the *Text*,) *Iſrael*, and *the houſe of Iſrael*? ſo far is he from being *willing* to *grieve* his *people*, that (the ‖ Prophet tells us) he is *grieved* for *all* their *griefs*; *in all their affliction he was* * *afflicted*, whilſt they were *a people that would not lie*. Whilſt they were *loyal* and *loving ſubjects*, he ſent *the Angel of his preſence to redeem* and *ſave them*; *in his love he bare them, and he carried them in his pity*, and in his *tenderneſs he led them by the right hand of Moſes*, nor did *he fight againſt them*, till *they rebelled*. He did not *turn to be their Enemy*, until *they* * *vexed his holy ſpirit*. 'Tis true indeed, that being *juſt*, as well as *merciful*, and *hating* the *wickedneſs* of the creatures, as well as *loving* the *creatures* which he hath *made*, he hath a *ſeaſon* for *vengeance*, as well as *Pardon*; for *Indignation*, as well as *pity*. Yet ſtill with this difference, that he is ‖ *ſlow* to the *one*, and ‖ *ſwift* to the *other*. *So ſlow* to *vengeance*, that he *deliberates* alwayes, before he *ſtrikes*; But *ſo ſwift* to *pardon*, that the * *eye* is us'd in *Scripture* to repreſent the *ſeat* of *mercy*: as it were *intimating* unto us, that *God* no ſooner *ſees*, than *pities*; at once *beholds* the *repentance*, and *forgives* the *ſin*. We cannot better diſcern theſe *two contrary Truths*, than by comparing them both in their *examples*. And firſt

* Eccl. 3. 21.

‖ *Indoluit illorum malis κατ' ἀνθρωποπάθειαν.* Grot. in Iſa. 63. 9. — verſe 8. verſe 9. verſe 22. verſe 12. verſe 10. * verſe 10.

‖ Neh. 9. 17.

* 1 Sam. 24. 10 Ezek. 20. 17. Prov. 22. 9.

Sect. 2.

Sect. 2. How very *slow* God is to *vengeance*, we may observe in his *proceedings* with those of *Sodom* and *Gomorrah*. Which though commonly *known* in the *gross bulk* of *story*, are not so commonly *consider'd*, in the *Retail* of *circumstances* which attend it. *God Almighty* intending to execute *vengeance* upon his *enemies*, would not * *hide from Abraham* what he intended, but *reveal'd* his *purpose* to him in these *expressions*. ‖ *Because the cry of Sodom and Gomorrah is great*, and *because their sin is very grievous, I will go down now and see, whether they have don altogether according to the cry of it which is come unto me, and if not, I will know.* In which few words there are several things to be observ'd. First, their *sins* were *so great*, that they were *multiplied* and *magnified* into a *cry*. Next that *cry* was so *loud*, that it *reached up* to *Heaven*. (Before that *God* came *down* to *Sodom*, the *cry* of *Sodom* went *up* to *God*.) Thirdly, when God was thus unwillingly as it were *fetcht* from *Heaven*, he would not *execute* his *judgment*, untill he first had *declar'd* it. 4. And he *declared* it to *Abraham*, who (he was sure) would be their *advocate*. With *Abraham* therefore he entred into a *formal Treaty*, and shew'd how willingly his *Mercy* would have *compounded* with his *Justice* for their *Redemption*. He did not say positively, [*if they have don according to the cry of it, I will execute,*] but negatively, [*if they have not, I will know.*] By the gentle *mildness* of which expression, he gave *incouragement* to *Abraham* to propose *Articles* of *agreement* and *pacification*; and shewed how much *willinger* and more *inclinable* he was, that the *fire* of his *anger* should be *quenched* by the *righteousness* of a *few*, than that by the *wickedness* of *many* it should be *kindled* into a *shower* of *Fire* and *Brimstone*. The *sum* of *the Parley* was

Exemplified in his slowness to punish.

* Gen. 18. 17.
‖ verse 20.

was briefly this. *Abraham* made *propoſitions* in behalf of the *people* for whom he *pleaded*, in each of which *propoſitions* he (as it were) *got ground* of the *divine Indignation*; Whilſt God made the *utmoſt* of Abrahams *demands*, the only *meaſure* of his *grant*. For if but *fifty*, or *forty five*, or *only forty*, or if but *thirty*, or *twenty*, or *ten righteous ſouls* could have been found in *Sodom*, he *would not have deſtroyed it for thoſe ten's ſake*. Thus we ſee it is no wonder, that *when God ariſeth as in mount* * *Perazim, and is wroth as in the valley of Gibeon, 'tis that he may do his work, his ſtrange work*; *that he may bring to paſs his act, his ſtrange act*; I ſay, it is no wonder, if he proceeds to judgment [tanquam ad opus *alienum*] as to a work ‖ *not familiar* to him, and with which he loves not to be *acquainted*. *For he is* * *God and not man*. That is to ſay, he is *ſlower* to *wrath* and *vengeance*.

24, 25, 26, 27, 28, 29, 30, 31, 32.

* 2 Sam. 5. 20. Iſa. 28. 21. Joſ. 10. 10.

‖ *Opus alienum ejus, quod non ſolet facere. Solet enim protegere* Grot. in Iſa. 28. 21.

* Hoſ. 11. 9. *multò hominibus clementior*, ut Grot. in locum.

In his ſwiftneſs to pardon.

Sect. 3. But how *ſwift* on the contrary he is to *pity* and *forgiveneſs*, we have as *lively* an *inſtance* in his *dealings* with *Hezekiah*. For though *the* ‖ *word of the Lord* came directly to him upon his *bed of ſickneſs*, [*ſet thy houſe in order, for thou ſhalt die, and not live*,] yet no ſooner had he *wept*, but ſtraight he *waſhed away his ſin*. And no ſooner had God *ſeen* it, but he *reverſt* his *ſentence*. For ſo run the words of the *Reprieve*, [*I have ſeen thy tears, behold I will heal thee*.] Another *inſtance* we have in the *wicked King* * *Ahab*. Who though guilty *at once* of *two* moſt *hideous* and *damning* ſins, (the robbing *Naboth* of his *life*, as well as of his *Vineyard*,) in ſo much that *God*, by *Elijah*, *pronounc'd* againſt him, [in the *place where the dogs lickt the blood of Naboth, ſhall dogs lick thy blood, even thine*,] yet no ſooner had he *faſted*,

‖ 2 Kings 20. 5.

* 1 Kings 21. 19. verſe 17.

faſted, and *rent his clothes*, and *put ſackcloth upon his fleſh*, but God was *moved* with *compaſſion*, and *repeal'd* his ſentence. (Though not the ſentence of *death* upon his *perſon*, yet the *ſentence* of *ruin* upon his houſe.) *ſeeſt thou* (ſaid God by a *compaſſionate Eroteſis*) *how Ahab humbleth himſelf before me?* becauſe he humbleth *himſelf before me, I will not bring the evil in his days.* And if in regard to ſuch a *temporary* and *worldly ſorrow*, which amounted to no more than a bare *Attrition*, God was pleas'd to free *Ahab* from a *temporal puniſhment*, (how ever *actually denounced* by the mouth of a *Prophet* whom he had *ſent*,) how much *more* will his * *heart be turn'd within him*, and *his repentings be kindled together*, upon *ſight* of ſuch an *inward* and *godly ſorrow*, as is attended with *amendment* and *change of life? ſuch a ſorrow* as we find in *the Heathen Ninevites*, who were not *covered* only *with ſackcloth, both man, and Beaſt*, nor did *they only cry mightily to God; but they* || *turned alſo from their evil way*, and *from the violence which was in their hands.* And upon *ſight* of their *Repentance*, *God* * *repented of the evil* which he had *threatned.*

verſe 27. verſe 22. verſe 29. * Hoſea 11. 8. || Jonah 3. 8. * verſe 10.

Sect. 4. Thus have we ſeen ſome *glimpſes*, not only of Gods *proneneſs*, but of his *ſwiftneſs* to *compaſſion*: of his *compaſſion*, not only to *good Hezekiah*, but even to *wicked Ahab* alſo. Not only to *Ahab*, and *Hezekiah*, who were of Gods own *houſhold*, but alſo to *Sodom*, and the *Ninevites*, who were *ſtrangers* and *aliens* to the *commonwealth of Iſrael.* And yet in neither of theſe *inſtances* doth the *divine compaſſion* appear ſo *eminent*, as in the *preſent inſtance* this *Text* affords us. For though the *firſt* were of *Iſrael*, yet they were not *the People Iſrael*; and though the *ſecond* were a *People*, yet they were not *of Iſrael.* But Gods *pity* to *Iſrael*, and the

Houſe of Iſrael, was by ſo much more *conſpicuous*, than his *Pity* to other *Nations*, by how much the *Charter* they had from God, and their *Rebellions* againſt his *ſtatutes*, were each of them *greater*, and more *notorious*. His *wrath* was * *little*, and for a *moment*, but his *mercies* were * *great*, and his *kindneſs everlaſting*. Nor indeed could it be otherwiſe, when *he* who was *their Maker*, *became their* || *Huſband*.

** Iſaiah 54. 7, 8.

|| verſe 5.

In the Caſe of Iſrael.

Sect. 5. Look upon them as far *backwards*, as their *Deliverance* out of *Egypt*; when a *miraculous* * *Cloud* gave *light* to *them*, and ſtruck *Darkneſs* upon their *Enemies*. When the *Diſciplin'd Sea* was *taught* as well to *give them* paſſage, as to *deny* it to their *Purſuers*. Yet no ſooner were they *freed* from the *Taſks* of *Egypt*, than *hungring* after the *fleſhpots*. The firſt expreſſion of their *gratitude* for their having been *deliver'd* from their *Enemies yoke*, was *unkindly* to *murmur* againſt their *Deliverer*, and to be *fooliſhly diſcontented* with their *Deliverance*. They *repined* at their *thirſt* at the *waters of Marah*, and their *hunger* ſet them a *grumbling* in the *wilderneſs* of *Zin*. At *Rephidim* they *murmur'd*, that they had *no waters*; and at *Marah*, that they were *bitter*. Their *want* was not ſo *pinching*, but their *plenty* was full as *nauſeous*. Never would they be well, either *full* or *faſting*. For their *Quails* and *Manna* by a *miracle* out of the *Clouds*, and their *drink* at *Horeb* by *another miracle* out of the *Rock*, were by as *great* a *miracle* of their *Ingratitude*, quite *forgotten* at *Mount Sinah*. Where they *broke* the two *Tables*, at the very *Time* that they were *making*. Whilſt the *finger* of the *Almighty* was *writing* an *Edict* againſt *Idolatry*, what *other* ſin ſhould they be *acting*, but the *groſs worſhipping* of a *Calf*? if we look as far *forwards* as the *Ninth Chapter* of

* Exod. 14.

Chap. 16.

Chap. 17.

Chap. 32.

of *Nehemiah*, we have there an ample *parallel*, as well of the many *good things* which had been *exhibited* by *God* to *them*, as of the many *evil* things which had been *committed* by *them* againſt *God*. Though *God* had not removed either his *Pillar of cloud by Day*, or *his Pillar of Fire by Night*; though in all their *long journey*, neither their *Cloaths waxed old*, nor their *Feet weary*; yet they *ſlew his Prophets*, and *caſt his law behind their Backs*. So in the *ſecond Book* of *Chronicles*, the *Lord God of their Fathers ſent to them by his meſſengers*, * *riſing up betimes and ſending*, becauſe *he had compaſſion upon his people*. But (in *requital* of his kindneſs,) *they mocked his meſſengers*, *deſpis'd his words*, and *miſus'd his Prophets*. Yet notwithſtanding all this, His tender *pity* towards his People was ſo much *greater* than his *wrath*, that after ſeveral *ſervants diſpatched* to them upon *meſſages* of *Peace* and *accomodation*, he ſent at laſt his *own ſon*, as 'twere on purpoſe to *expoſtulate*, (as here by the *mouth* of his *holy Prophets*,) *Why will ye die O Houſe of Iſrael?* Nay, (which is infinitely more) even to *ſuffer Death* for them, that they might *not Die*. O what a *Fatherly tenderneſs* and *compaſſion* was *this*, that when his *children* became his *Enemies*, he ſhould become his *own enemy* to make them *Friends*! that when *they asked* for a *Scorpion*, he ſhould give them a ‖ *Fiſh*! that when *they* asked for a *Stone*, he ſhould give them * *Bread*! yea, that when *they* were *craving* the *Fire of Hell*, he ſhould ſend them (in the ſtead) a ‖ *Light from Heaven*! mans *ſins* had cried for *Judgment*, when behold a *Saviour*!

Nehem. 9. verſe 19. verſe 21. verſe 26. * 2 Chron. 36. 15, 16. ‖ ἰχθὺς ἄρτος. *in verſiculis Sibyllinis.* Matth. 7. 9. 10. * John 6. 51. ‖ chap. 1. 9.

Sect. 6. So far is the *Father of mercies*, and *God* of all *Conſolation*, from being *pleaſed* with the *miſery* of any *Creature* which he hath *made*, and ſo from *willingly* Confirmed by his methods of calling to Repentance.

leaving him in a *condition* of *Impenitence*, that he hath made it the *whole buſineſs* both of the *Old* and *New Teſtament*, firſt to give men a *Rule* whereby to *walk*, and (when once they have tranſgreſſed) to *recal* them from their *wanderings*. We know the *Patriarch Noah* was the *firſt* of all *Preachers* whom we find to be honour'd with that expreſs *Title*; and He *a Preacher of Repentance*. We know that *Moſes* was to *Iſrael*, as well an *Advocate*, as a *Judge*; as well a *Preacher* as a *Lawgiver*; and was ſent to deliver them, as well from the *Tyranny of ſin*, as from the *Taskmaſters of Egypt*; which ſhews that *He*, as well as *Noah*, was a *Preacher of Repentance*, we know that *before*, and *in*, and *after* their *Deportations*, there were ſtill *Prophets* ſent from *God*, as ſo many *Preachers of Repentance*. We know that *John Baptiſt*, who was equally *divided* betwixt a *Prophet* and an *Evangeliſt*, (as 'twere a lock whereby to *ſhut* up the *Law* of *Moſes*, and a *key* whereby to *open* the *Goſpel* of *Chriſt*,) was every way accompliſh'd to be *a Preacher of Repentance*. His firſt *appearance* to the *world* was out of a *Wilderneſs*; with *Camels hair* upon his *back*, with *Locuſts* for his *Belly*, with a *leathern Girdle* about his *Loins*, and with a μετανοεῖτε in his *mouth*. This at once was the *upſhot* both of his *Text*, and *Sermon* too. [* *Repent for the Kingdom of God is at hand.*] Nay, we know the chief *Errand* on which the *Father* ſent the *Son*, and on which the *Son* ſent his *Apoſtles* into the world, was to *preach the Goſpel of the Kingdom*, (that is) *Repentance*, and *Remiſſion of ſins*. As no man living can *aſcend*, *in* a ſtate of *Impenitence*, ſo no man living can *fall*, *without it*. *Repentance* and *Impenitence* are the *two great Hinges*, upon which do *turn* (and are *ſuſpended*) the *Gates* of *Heaven* and of *Hell*. And though the *Oath* of the *Almighty* doth

* Matth. 3. 2.

doth always *note* his *Irreversible Decree*, yet is it always in a *foresight* of that which in the *Creature* is but *Contingent*. If he * *swear in his wrath*, that *this* or *that* man *shall not enter into his rest*, it is because of his *Impenitence*, his || *provocation*, and the *hardening of his heart* against the *means* of *Renovation*; and so the *Author* of the *Epistle* to the *Hebrews* thinks fit to *argue*. * *To whom* (saith he) *did God swear that they should not enter into his Rest, but to them that believed not?* Yea, even the *sin against the Holy Ghost*, (let us *define* it how we *will*,) must needs imply a *persevering* in the state of *Impenitence*, to which *alone* can be assign'd the *terrible* sentence of *No-Remission*. And we know that *Impenitence* (when it is *final*) being a *filling up the measure* of all *other sins*, even for *that* very *reason* must be *contingent*. So far from having any antecedent *necessity* of its *being* what *it is*, through the *immutability* of *God's Decree*, that 'tis the *uncleanness of all uncleanness*, from which *the spirit of Purity* is *most averse*. It being most *natural* to *goodness*, (that is, to *God*,) to *determin* nothing but what is *good*; to *hate* and *detest every thing* that is *evil*; and by consequence to *desire* the *good* of *all*; and again (by consequence) not to *glorifie* his *Power* in the meer *Reprobation* of *wicked* men, (which *must* imply their *Impenitence*,) but his *Pity rather*, in their *Repentance*.

* Heb. 3. 11.

|| σκληροκαρδίαν παραπικρασμὸν, καὶ πειρασμόν. vide est versu 8.

* τίσιν, εἰ μὴ τοῖς ἀπειθήσασι. v. 18.

Sect. 7. For the inforcing of so *comfortable* and *clear* a *truth*, [*that God desireth what is good*, which is not the *impenitence*, but the *repentance* of a *sinner*,] we may do well to consider, with what a *meltingness* of *expression* he *wooes* men *to* it. How *tenderly* doth he bespeak them by his *Prophets* under the *law*? *hearken unto me* || *my people, and give ear unto me O my nation.*

By the meltingness of his expressions.

|| Isaiah 51. 4.

Can

Can a mother forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yes, they may
* Iſaiah 49. v. 15. *forget, * yet will not I forget thee.* || *O that they were*
‖ Deut. 32. 29. *wiſe! that they underſtood this! that they would conſider*
* Hoſea 11. 8. *their latter end! * how ſhall I give thee up Ephraim? how ſhall I deliver thee Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.*
‖ Iſaiah 57. 16. || *I will not contend for ever, neither will I be alwayes wroth; for the ſpirit ſhould fail before me, and the ſouls which I have made. Thus will I do unto thee O Iſrael. And becauſe I will do thus unto thee,*
* Amos 4. 12. * *prepare to meet thy God O Iſrael.* Which is as much as to ſay, prepare to meet me with thy *repentance*, that I may alſo *repent*, and may *not do*, what I *intended* to have *don*. Thus did God by his *Prophets* ſpeak to *ſinners* under the *law*. And doth he not by his *ſon* ſpeak as tenderly under the *Goſpel*? [*O Jeruſalem Jeruſalem! thou that killeſt the*
‖ Matt. 23. 37. *Prophets, and ſtoneſt them that are ſent unto thee,* || *how often would I have gathered thy children even as a hen gathereth her chickens under her wings, and ye would not?*] they *could* have *repented*, becauſe he *would* have *had them*, who *could not deſire Impoſſibilities*. And therefore the *reaſon of their impenitence*, was, that they *would* not *repent*. Again, as our *Saviour* was *riding* towards *Jeruſalem*, and beheld the *city*, he fell
* Luke 19. 42. a *weeping* over it, and ſaid, * *O that thou hadſt known*, (that is in effect, *I would to God thou wouldſt conſider*) *at leaſt in this thy day, the things that belong unto thy peace!*] Lord! what a *tenderneſs* of *expreſſion* is here uſed, by an *Injur'd God* to a *provoking people?* and what a perfect *agreement*, as well in the *ſtile*, as in the *paſſion*? as if the *later* of theſe expreſſions had been *purpos'd alluſions* to the *former*? *O that they were wiſe!*

ſaid

ſaid God *the Father*. *O that thou hadſt known!* ſaid God the *Son*. The *Father* compar'd his *pity*, to that of a *mother* towards her *children*; and the *Son* his *bowels*, to thoſe of a *hen* towards her *chickens*.

Sect. 8. Away then with thoſe that ſeem to be *Stoicks* in *Chriſtianity*, who take *Compaſſion* to be a *Quality* below the *wiſdom* of a *man*, much leſs an *attribute* befitting the *Majeſty* of a *God*. Yet ſuch there were in the world, who would expunge *that Text* out of the 19. *chapter* of S. *Luke*, where our *Saviour* is affirmed to have *wept* over Jeruſalem. Certainly they who do acknowledge, that our *Saviour* was *ſubject* to * *all* our *Infirmities*, (*ſin alone* being excepted,) muſt either *prove* it a *ſin*, *to weep*; or elſe acknowledge it for *Goſpel*, that *Jeſus wept*. They indeed who *can* believe an *unconditionate Reprobation*, may very eaſily *wonder* how *God* can *pity*, what he eternally *decreed* to be *incapable* of *Pardon*. But they that ſtedfaſtly *believe* he did not *reprobate any*, without *reſpect* unto their *ſins*, cannot chooſe but believe that he *deſireth* the *repentance* of every *ſinner*, and is conſequently *grieved* at his *impenitence*. For the words of *Nehemiah* are *univerſally true*, (not *partly* true, in reſpect of *ſome*, and *partly* falſe, in reſpect of *others*,) || *thou art a God ready to pardon, and ſlow to wrath*. And if it is not for the *diſhonour* of a *God not incarnate*, to be expreſſed with * *hands* to ſhew his *power*; and with || *eyes*, to ſhew his *knowledge*; and with * *bowels*, to ſhew his *pity*; how much *leſs* is it *diſhonourable* for the ſame *God incarnate*, to compaſſionate even with *Tears* the *imminent ruin* of his *people*? and if the *ruin* of their *City*, how much more of their *ſouls*? if a *temporal ruin*, how much more an *eternal*? But his *weeping over Jeruſalem*, is

By the Tears and Blood of Chriſt.

* Heb. 2. 17. chap. 4. 15.

|| Nehe. 9. 17.

* Iſa 29. 23.
|| Pſalm 11. 4. & 6. 2.
* Iſa. 63. 15.

is a cold expreſſion of his *pity*, if compar'd with *thoſe agonies* which his compaſſion had put him to, as far as from the *garden* wherein he *ſweat* blood, even to the *croſs* whereon he *ſhed* it. For if the *ſorrow* which he *ſuffer'd* was ſo *infinitely great*, how much greater was that *pity* which made him *ſuffer* it? If his *enemies* had ſuch *marble* and *flinty hearts*, as to put him to a *painful* and *lingring death*, how *ſoft* was *his*, that he would *ſuffer for them*, *from* whom he *ſuffer'd*? He *could not* certainly be *pitileſs* to any *one infant* as yet *unborn*, whoſe *pity* to the moſt *impious* was ſo much greater than their *impieties*; for (in my apprehenſion) he was not ſent *out* of the world with ſo much *cruelty* and *ſpleen*, as ſent *into* it with *love* and *bowels*.

An objection

Sect. 9. But then by ſome it may be *wonder'd*, (if God were ſo merciful to *all*, as not to *make* them *only upright*, but alſo to *will* their *confirmation*, and not only ſo, but even to *raiſe* them when they were *faln*,) how it ſhould poſſibly come to paſs, that amongſt ſo *many* whom he had *called*, ſo very * *few* ſhould be *choſen*. And why amongſt thoſe of the *Circumciſion*, (who were a *choſen*, *ſelected*, *peculiar people*,) a few *Idiots* only and *Publicans* ſhould *believe* on their *Meſſias*, when *the moſt*, and the moſt *conſiderable* were very much *ſcandalized* at him; both at his *perſon*, and *doctrin* too.

* Matt. 20. 16.

Anſwered.

Sect. 10. The *anſwer* to this we may eaſily borrow from S. *Luke*, who ſets it down as *diſtinctly*, as if he had *foreſeen* this very *objection*. Saith he, the *Phariſees and Lawyers* || *rejected the Counſel of God againſt themſelves*. Had God eternally decreed their *condemnation* without *reſpect* to their *offences*, they had

|| Luke 7. 30.

* *complyed*

* *complyed* with his *counſel*, by ſetting *forward* their *condemnation*. Their *unbelief* and *impenitence* had been their only *qualification* for that *unſpeakable miſery*, to which they were *determin'd* before they *were*. But God having *intended* much *better* for them, if they would have *accepted* of what he *offer'd* [even *the merits* of a *Saviour*,] they did not *comply with* his Intentions, but *ſtrive againſt* them. They *wilfully ſtood* in their *own light*. They were their *own enemies*, as well as *God's*. Yea, their own *worſt enemies*, *by being God's*. For *ſo* ſaith the *Text*, *they reſiſted*, [*or* * *deſpiſed*] *the counſel of God againſt themſelves*. So that now we have an *anſwer*, to the *words* of S. *Luke*, out of S. *Luke's* own *words*. And may *reconcile* that ‖ *text* in the *ſecond chapter* of the *Acts*, with this in the *ſeventh* of his *Goſpel*, by this *familiar* and *known diſtinction*. That as *God* hath [a βέλη ὡρισμένη, as S. *Luke* calls it, or an * εἱμαρμένη ἀπαράβατος, as *Juſtin Martyr*, that is,] a *purpoſe* ſo *determin'd*, as not to be *controul'd* by any imaginable *exception*, (ſuch as his *abſolute purpoſe* of *calling ſinners* to *repentance*,) ſo he hath alſo [a βέλη δυναμένη ἀθετεῖσθαι, that is] a purpoſe ſo *conditionate*, as on that *one ſuppoſition* of our *impenitence*, to *ſuffer* it ſelf to be *reſiſted*. Thus God *purpoſed* the *Repentance*, and *Redemption* of the *Jews*; and he *purpoſed* the *preaching* of *John* the *Baptiſt*; the *former* as the *end*, the *later* as the *means* conducing to it. His *purpoſe* of the *means* was indeed *abſolute* and *irreſiſtible*; but his *purpoſe* of the *end* was meerly *conditional*, and (for *that reaſon only*) might be *reſiſted*. They could not hinder *John* the *Baptiſt* from being a *Preacher* of *Repentance*; but they *could* and *did hinder* his Sermons from taking their *wiſht effect*. *John preached* not to *damn*, but to *ſave* his *hearers*; yet not to *ſave* them *againſt their wills*, or upon

* *Debuiſſes velle, ſi ſciſſes omnia ex decreto Dei fieri.* Senec. Nat. Quæſt. l. 3. p. 700.

* ἠθέτησαν εἰς ἑαυτούς. *Aſpernati ſunt, ſecundum* Bez.

‖ Acts 2. 23.

* *Juſt. Mart.* ἐν Ἀπολ. β΄. πρὸς Ἀντων. p. 63.

any *lesser Terms*, than their *Repentance*. *John* did *preach* up *Repentance*, because he *must*; but they did *not repent*, because they *would not*. For God *decreed* the *end* upon this *condition*, that they would *receive* and *improve* the *means*. He purposed their *Redemption*, upon *condition* of their *Repentance*; and he purposed their *Repentance*, upon *condition* they would *receive* and *observe* the *doctrin* of *John* the *Baptist*. But they *could* not possibly *obtain* the *end*, whilst they *refused* to *use* the *means*. They *could not* be *perfected* by the *preaching* of the *Messias*, whilst they *would not be prepared* by his *Precursor*. They could not *welcom* the *King*, whilst they *despised* the *Harbinger*. They could not *hearken* to the * *word*, whilst they *stop't* their *ears* against the || *voice*. They *could not* be * *baptiz'd* with the *holy* || *Ghost* and *with fire*, whilst they *refused* to be with *water*. That is to say, (in *fewer words*,) whilst they *would not repent*, they *could not* have *pardon* and *remission* of *sins*. The only reason of S. *Luke*, why the *Pharisees* and *Lawyers* did not * *justifie God*, (as the *Publicans* had don,) by *being baptized with the baptism of John*, was that they wickedly *rejected the counsel of God against themselves*. And because a *rejection* implies an *offer*, the meaning of it must be this, that they *did* not *want* means, but *would* not *use* it.

* Joh. 1. 1.
|| Verse 23.
* *Vide* Eulogium *apud* Photium.
|| Matth. 3. 11.
* ἐδικαίωσαν. Luke 7. 29.

Sect. 11. And what hath hitherto been said of the *house of Israel*, we cannot chuse but say, is fully *verified* in *our selves*. For the *peculiar priviledges* which were the *birth-right* of the *Jew*, (as the || *elder Son*,) upon their *obstinate refusal*, God transferred upon the *Gentile*, (the *younger Brother*.) The very *Saviour* of the *world*, who preach'd *repentance* in his *person* throughout *Judea*, is *now* also *preaching* to us of *Christendom* by his

The Application.

|| Mal. 1. 3. Rom. 9. 12.

his *Ministers*, and his *Word*. Their *inestimable priviledge* is now grown *ours*, with *this* degree of *advantage*, that we are *forewarned* by their *judgments*, as well as *instructed* by his *doctrin*. So that if any number of *us*, who are called *externally* by the *name* of *Christ*, have not *inwardly* an interest and share *in Christ*, we are to say of *our selves*, (as S. *Luke* of the *Pharisees* and other *Jews*,) that *we reject Gods counsel against our selves*. We are in this *self-condemners*, like *most* of Them, that *light being come into the world, we* * *love darkness more than light*. * John 3. 19.

Sect. 12. 'Tis true, his *mercy* hath been as *admirable* to *us*, as it had ever been to *Them*, and his *bowels* have been as *tender*; we have the *motions* of his *spirit* to *produce* our *penitence*, and the *mediations* of his *son* to *procure* our *pardon*. He vouchsafes us the savour of his *temporal inflictions*, as so many *innocent warning pieces* to *preserve* us from his *eternal*. He *punisheth alwayes*, (as we *sin sometimes*,) with *obluctation* and *regret*, and an *unwilling* kind of *willingness*; Never *drawing* his *sword* without a *readiness* to *sheath* it: Desiring to *win* us with his *goodness*, and to || *constrain* us with his *love*. He doth * *wait for our repentance, that he may be gracious*; that (if nothing else will, at least) *his* || *forbearance, and long-suffering may lead us to repentance*.

ἑκὼν ἀέκοντί γε θύμῳ. Hom

|| 2 Cor. 5. 14.
* Isaiah 30. 18.
|| Rom. 2. 4.

Sect. 13. But if (like * *him* in the *Historian* after his murthering of *Clytus*) we are [*obstinati ad moriendum*] *resolved* to *perish*; if we are arriv'd at such an *high pitch* of *madness*, as not to *take quarter* of *God Almighty*; but *implicitly* say with that bold *Desperato*, [*nolumus salvari*,] *we will not be saved*; if we are such

* *Qu. Curtius.* l. 8. c. 2. In what case, and for what cause, Gods pity is swallowed up of his Indignation.

ſuch *ſincere Platonick lovers* of *damnation*, that like ſome *ſturdy malefactors*, we will not *accept* of a *Reprieve*; if we *call death to us*, and make a *covenant* with *deſtruction*, and with *Hell are* at *agreement*, (as 'tis expreſſed by *Eſay* the *Goſpel-Prophet*, as well as by the *Author* of the *Book* of *Wiſdom*,) God's *injur'd patience* will ſtraight be turned into *Fury*. The *Pity* hitherto ſpoken of will be *ſwallow'd up* of *Indignation*: his *Indignation* will paſs into *wrath*; and his *wrath* moſt *unavoidably* will end in *vengeance*. For though
* Exo. 34. 6, 7. in the * *gracious Proclamation* which God made of *himſelf*, he *ſet forth* himſelf in that *illuſtrious Hypotypoſis* of [*the Lord, the Lord God, merciful*, and *gracious, long-ſuffering, abundant in goodneſs and truth, keeping mercy for thouſands, forgiving Iniquity, Tranſgreſſion, and ſin,*] yet he preſently added, [*that he will by no means clear the guilty, but viſit the iniquity of the Father upon the Children*, and *upon the Childrens children, unto the third and fourth Generation*. What? can we expect that our God ſhould be *ſo much* in *love* with *us*, (when we are ſo much in *love* with *uglineſs*,) as to *raviſh* our *wills* to a *deſire* of his *embraces*? do we look that *heaven* ſhould come down into our *Laps*? And that God ſhould make us *happy* even whether *we will or no*?
* ἀδεὶς ἄκων μάχαρ. Moſch. * No, though 'tis wholly *from him* that we are able to *go to him*, yet he expects we ſhould be *willing* that he ſhould effectually *make* us *kind*. For our ‖ *Deliverance* from *Hell* is not *neceſſary* to *Him*; he doth not *want our Salvation*. As *he hath no* * *need of the ſinful man*, ſo neither hath he of the *righteous*; he *accepts* the *willing* ſoul, but never *forceth* the *reluctant*. We muſt not giddily conclude from thoſe words of *our Saviour* [‖ *if I be liſted up I will draw all men unto me*,] that Gods love to us is ſuch, as to offer a kind of

‖ *Neque enim neceſſaria noſtra eſt illi ſalus.* Amobius.

* Eccl. 15. 12.

‖ John 12. 32.

violence

violence to our *conſents*, and *draw* us up to our higheſt *wiſhes*, *againſt* our *wills*. For an *indulgent courſe* in *ſin*, (without *Remorſe* and *Renovation*,) lays ſuch a *burthen* upon the *ſoul*, that our *Saviour* hath no *engin* can *draw it up*: *his love conſtraineth us* indeed, (as S. *Paul* ſpeaks,) but with ſo *eaſie* a *violence*, that without our *willingneſs* to be *drawn*, all his *drawing* will do *no good*. He doth not *phyſically*, but only *morally conſtrain* us, ſo as to leave us the *uſe* of *all* our *faculties*, and more eſpecially of our *wills*. For, the *conſtraining* of his *love* muſt be expounded by that which follows, the conſideration of our *Danger*, and the *greatneſs* of our *Deliverance*. We were in *danger* of * *Death eternal*, ** 2 Cor. 15. 14 from which our *Saviour* did *deliver* us, by * *dying for us*. And this was ſuch a *Benefaction*, as ſhould *conſtrain*, or *ingage us*, ‖ *not to live unto our ſelves*, but to ‖ verſe 15. *him* whoſe we *are* by *right* of *Purchaſe*. The ſerious conſideration that we are *not our own*, * but *bought* * 1 Cor. 6. 19, *with a price*, ſhould *oblige* us to *live* to *him* that *bought* 20. *us*. And that the more *purely*, becauſe the *bondage from* which he *bought* us, was that of *filth*, and *corruption*, ‖ *vain converſation*, and *dead* * *works*. And as ‖ 1 Peter 1. the more *purely*, ſo withal the more *zealouſly*; becauſe 18, 19. * Heb. 9. 13, 14 the *Price* with which he *bought* us, was *not ſilver*, *or gold*, or any ſuch *corruptible thing*, ‖ *but an immoderate* ex- ‖ 1 Pet. 1. 19. penſe of his own moſt *innocent* and *precious Blood*. Now *ſuch* a *love* as this is, doth even *morally conſtrain* us, (that is, doth *mightily perſwade* and *provoke* as many of us, as are not wholly *ſtupified*, *inſenſate Creatures*,) from this day forwards *not to live unto our ſelves*, but to *him* that hath *bought* us at ſuch a *Rate*.

Sect. 14. That this is the *utmoſt* of what is meant by God's *drawing* or *conſtraining* any man to *Obedience*, may

may appear by the *deſcription* which God himſelf hath given us of his *paternal* dealings with a *beloved Iſrael.* [‖ *When Iſrael was a child, then I loved him,* and *called my Son out of Egypt. I taught Ephraim alſo to go, taking them by their Arms. I drew them with Cords of a man, with bands of love.*] It is in the *Hebrew with Cords of* * *Adam,* (that is to ſay,) with *all the favours* that could be uſed for the *drawing of man* to his *obedience. Favours comparable* to *thoſe,* which even *Adam himſelf* receiv'd whilſt yet in *Paradiſe.* They were *taught* by *God* to *walk* in his *ways,* as ‖ little *children* are *taught* to *go,* by their *indulgent* and *tender parents.* * *He bare them as a man doth bear his own ſon in all the way that they went. Yea, he went in the way* ‖ *before them,* (to do the work of an *Harbinger,*) even *to ſearch out a place to pitch their tents in.* He made them his * *portion,* the *lot of his inheritance*; when he *found them in a deſart, in a waſte howling wilderneſs,* he *led them about, he inſtructed them, he kept them as the apple of his eye. As an Eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings*; *ſo the Lord alone did lead them, and made them ride on the high places of the earth.* And yet for all this, *they were* ‖ *bent to back-ſliding, and they refuſed to return*; *they provoked their God to jealouſie,* even by *ſacrificing* to * *Devils.* Thus it was with his *elder ſon,* and thus it is with his *younger.* How often doth he *draw* us with the *cords* of *love,* when we ſhew our ſad *liberty not to follow?* How often doth he *drive* us with the ‖ *rod* of *anger,* when we ſhew our ſad *liberty,* not *to go*? How many times doth he * *ſmite us,* when we ‖ *refuſe to receive correction*? How many times doth he * *call,* when we *will not anſwer*? How many times doth he ‖ *purge us,* when we *will not be clean*? Are there not *ſome* in the world, who do not

appear

‖ Hoſ. 11. 1. 3. 4.

* אדם *hic non ut nomen proprium, ſed ut commune accipiunt Græci. Funes hominis ſunt beneficia quibus maxime ſolent attrahi homines* Grot. in locum.

‖ *Sicut pueri docentur ire, ſic ego illos ab initio formavi duxique, Id. ibid.*

* Deut. 1. 31.

‖ verſe 33.

* Deut. 32. 9. verſe 10. verſe 11. verſe 12, 13.

‖ Hoſ. 11. 5, 7.

* Deut. 32. 16, 17.

‖ Iſaiah 10. 5.

* Jer. 2. 30. Amos 4. 9.

‖ Jer. 5. 13.

* Iſai. 65. 12. Jer. 7. 13.

‖ Ezek. 24. 13.

appear to be *contemplative Atheiſts*, but very ambitiouſly *pretend* to the very *purity* and *power* of *Godlineſs*, who yet do *live*, and *live-on* in ſome of the moſt * *crimſon* and *ſcarlet ſins*, without ſo much as ſaying, ‖ *what have I don?* at leaſt without *repenting* them of their *incomparable wickedneſs*, but *running forwards* in their *courſe*, as the *horſe ruſheth into the battel?* And ſo *continually* * *reſiſting the holy Ghoſt?* (perhaps by reaſon of their opinion, *that they cannot reſiſt him?*) now ſince it ought to be *really* the ‖ *hearts deſire* of *every Chriſtian*, and (his *utmoſt endeavour*, beſides) *his prayer to God*, that all his brethren *may be ſaved*; and that in order to that end, they may *ſo* be * *zealous*, as to *repent*, and *ſo repent*, as to be *filled with the* ‖ *fruits of righteouſneſs*; I am willing to *ſhut up* my *whole diſcourſe*, with what may make it *moſt uſeful* to them that *read* me. That is to ſay, with a *ſhort*, and a moſt *ſerious admonition*, that we will but *reſolve* upon ſo much *patience*, and from our *ſecular imployments* take ſo much *leiſure*, as *firſt* to *chew* upon the *Truth*, and (after that) upon the *Timelineſs* of our *repentance*; (it being for our *intereſt* to *read that laſt*, which we are *infinitely* concern'd to keep in *memory* the *longeſt.*)

* Iſaiah 1. 18.
‖ Jer. 8. 6.
* Acts 7. 51.
‖ Rom. 10. 1.
* Rev. 3. 19.
‖ Phil. 1. 11.

Sect. 15. And I the rather give way to this *excurſion* of my *thoughts*, touching the *Truth* of *repentance* which is ſo eaſily *counterfeit*, and the *Timelineſs* of *repentance* which is ſo eaſily *too late*, becauſe there are not a *few* who even * *ſtrengthen the hands of evil doers*; whilſt they propagate ſuch *pleaſant* but *pernicious* notions of *repentance*, as to endeavour to *reconcile* it with *continuance* in *ſin*. If they find themſelves *ſorry* for any *wickedneſs* that is *paſt*, and *continue* to *commit* it with ſome *reluctancy*, or *regret*, *deploring* the *ſtrength* of their *temptations*, and *bewailing* the *weakneſs* of their *fleſh*, (but

The Concluſion doth admoniſh us of a two-fold Proviſion.

* Jer. 23. 14.

(but *applauding* either the *willingneſs*, or *unwillingneſs* of their *ſpirits*,) they take themſelves to have *repented*, in ſuch a manner as will *ſuffice*; and ſo *excuſe* themſelves in *ſinning*, by thoſe very *ſorrows* and *diſlikes*, which do but render their *ſins* moſt *unexcuſable*. That which they take to be *Repentance* being only a *token* of their *Impenitence*; a *clear manifeſtation*, that they ſin *againſt knowledge*, that they are *wilful*, *habitual*, *inſlaved ſinners*. They indeed are too *bad*, who *ſin* without *ſcruple*, becauſe they *think* they *do not ſin*; but *they* are ſure much *worſe*, who know they *ſin*, and are *ſorry*, but *will not mend*. Such men muſt be told, that *true Repentance* is *Renovation*. That we *repent* us of our *ſins*, when we *forſake* them; when we remember them with *hatred*, as well as *grief*; when we *hate* them *ſo* intirely, as to *hate our ſelves alſo* for having *lov'd* them; when we *fling* them from us with * *Indignation*, like *Toads* and *Adders*, or whatſoever it is of which we have the greateſt *loathing*; when we cannot indure to *ſee it* (without an *holy diſtemper* and *anxiety* of *mind*,) no not ſo much as in our ‖ *Neighbours*; when we *reſiſt it even to* * *blood*, rather than be *worſted* or *captiv'd* by it; when we never *leave* reſiſting, until we have *trodden* it under our *feet*; and never *leave* treading, till it be *ſunk* into *Hell* from whence *originally* it *came*, and be for ever *diſenabled* to riſe up *again* to our *diſturbance*. (That is to ſay,) we muſt *ſtrive*, and never ‖ *give over ſtriving*, until we * *enter in at the ſtraight gate*, and take *poſſeſſion* of that ‖ *life*, to which it *opens*; becauſe for want of *ſuch ſtriving*, *many ſhall ſtrive*, *but ſhall not enter*. Though a man *ſtrive* never ſo *much*, he *is not* * *crown'd*, unleſs he *ſtrive* ‖ *legally*; that is, according to the *laws* and Rules of *ſtriving*. By which the *Crown* is determin'd, not

The firſt proviſion, that our Repentance be *True*.

* 2 Cor. 7. 11.

‖ Lev. 19. 17.
* Heb. 12. 4.

‖ Phil. 3. 12.
* Luk. 13. 24.

‖ Matth. 7. 14.
* 2 Tim. 2. 5.

‖ See D. *Ham. Ann.* on the place, compar'd with his *Ann.* on 1 Cor. 9. 24.

not to *every One* that *ſtrives*, but only to *every one* that *conquers*; to him that *ſo ſtriveth, as to obtain*. And *this alone* is *True Repentance*; when looking *backwards* on what is *paſt*, we do (by *mortifications*, and *ſelf-denyals*,) * *revenge* our ſelves *upon our ſelves*; and when looking *before* us on what is *future*, we have not only a ‖ *careſulneſs*, and a ‖ *vehement deſire*, to be eternally *freed* from our former moſt *loathſom* both * *mire*, and *vomit*; but do alſo ‖ *reach forth unto thoſe things that are before*, and *preſs towards the mark*, *for the prize of the high calling of God in Chriſt Jeſus*: That is to ſay, do *contend* for the *performance* of our *Duty*, an *Univerſal* * *obedience* to the *whole law* of *Chriſt*, and *perſeverance* therein *unto the end*; that ſo we may *catch* at the *Reward* of ‖ *eternal life*. This (I ſay) is true *Repentance*; *not* when we *ſin*, and are *ſorry*, and *ſin again*, and *ſo*, as long as we live, do *both by turns*, (for ſo *the later end will be* * *worſe with us than the beginning*,) but when we *ſin*, and are *ſorry*, and *ſin* ‖ *no more*, (for fear *a* ‖ *worſe thing come unto us*.) If *Puniſhment* is as *natural* an *effect of ſin*, as *Smoak* of *Fire*, then muſt we *put out* the *one* to *prevent* the *other*. A *little ſorrow*, and a *few tears*, will not ſerve our *turn*. For (as a *little Water* does but *inrage* that *Fire*, which a *due quantity* would *extinguiſh*, ſo) a *ſmall portion* of *Tears*, (*ſqueezed out* by ſome *carnal* or * *worldly ſorrow*,) may prove like *Oyl* to the *Fire of Hell*, which is too *hot*, and too *laſting*, to be *extinguiſhed* or *ſtifled* by every *Tranſitory Remorſe*. We find that ‖ *Judas* was very *ſorry* for having *baſely* betray'd his *maſter*; and ſo *vehemently* ſorry, that he would not *indure* to be the *richer* for his *treaſon*. He *hated* the *wages* of his *iniquity*; yea * *Beza*

* νομίμως ἀθλῆσαι. i. e. κατὰ νόμως ἀθλήσεως.

‖‖ 2 Cor. 7. 11.

* 2 Pet. 2. 22.

‖ Phil. 3. 13, 14.

* ‖ *Hoc ſibi vult* χρὴ σκοπεῖν διώκειν ὅτι τὸ βεβαιότερον. v. 14.

* τὰ ἔσχατα χείρονα.

2 Pet. 2. 20.

‖‖ John 5. 14. Matth. 12. 45.

* ἡ χρὴ τὰ κόσμικα λύπη θάνατον κατεργάζεται.

2 Cor. 7. 20.

‖ Matth. 27. 3.

* *Judas dicitur pœnitentiâ ductus fuiſſe, non quod reſipuerit, ſed quod illi diſplicuerit admiſſum faſcinus, ut ſæpe Deus reprobis oculos aperit, ut ſua mala ſentire incipiant & horrere.* Beza in locum.

himſelf confeſſeth, that he *abhorred his iniquity*, for the *diſcovery* of which, *God had opened his eyes*. So that in all probability, if the *like fact* were *to be don*, *Judas* would rather *die*, than *do* it. Our *Engliſh* Bibles read, *he repented himſelf*. And (which is *a ſtep to repentance*) he plainly * *confeſſed* that *he had ſinn'd*; and *call'd* his *ſin* by its *proper name*, in *declaring* himſelf to be a ‖ *Traitor*. And (which is *one ſtep* farther,) he made *one kind* of *Reſtitution*; for he * *threw back* his *bribe* to them that *hir'd* him. And his *ſorrow* was ſo *exceſſive*, he was not able to ‖ *ſupport it*; it quickly *coſt* him a *ſuffocation*. All which put together, (though it may *riſe up in judgment* againſt ſome *others*, who are more *diſingenuous* than *Judas* was, yet) did not *amount* unto a *True*, and *Sincere repentance*, (ſuch as God doth require of *every ſinner*,) becauſe it was not attended with a *general converſion*, and *renovation of life*, with a *ſerious deteſtation* (not only of *that*, but) of every *other known ſin*; as well of *deſpair*, as of *preſumption*; it did not *bring forth fruits* * *worthy of repentance*, nor ſuch earneſt *Indeavours* of making *ſome ſatisfaction* to an *injur'd Chriſt*, as we find in S. *Peter* and S. *Paul*, who *labour'd* (at leaſt) to make ‖ *amends* for all the *ill* that they had *don*, by doing *all the good* that they were *able* (at leaſt) to *do*; by being as *prodigal* of their *lives*, as they had *before* been *ſparing* of them; and that for no *other end*, than to *advance* ‖ *Chriſt's* Kingdom, and *beat* down *Satan's*. Had *Judas* his *repentance* been what it *ought*, he would, (*beſides* his *ſorrow* for the *betraying* of his *maſter*,) have ſhew'd ſuch a *love* of his *maſters goodneſs*, and ſuch an *obedience* to his *commands*, as to have *ſought* under his *Banner* from whence he *fled*, both by *Preaching*, and *Living*, and *Dying* for him. And therefore when it is ſaid

* Matth. 27. 4. ἥμαρτον.

‖ παραδὺς αἷμα ἀθῷον. ῥίψας τὰ ἀργύρια. v. 5.

‖ Verſe 5. Act. 1. 18.

* καρπὸς ἀξίους τῆς μετανοίας. Luke 3. 8.

‖ Gal. 1. 23.

ſaid that *he repented himſelf*, it is expreſſed by a word which only ſignifies ‖ *ſorrow* for what *is paſt*, (to which the *Devils* in *Hell* cannot chuſe but be *ſubject*,) not by the *word* which does ſignifie a * *True Repentance*, a *ſincere Reformation* or * *Change* of *Mind*, produc'd by a *ſorrow* which is * *according to God*. The *Pſalmiſt pray'd truly*, as a man that was acted by a *godly ſorrow*, [‖ *waſh me throughly from mine Iniquity, and cleanſe me from my ſin. Create in me a clean heart O God, and renew a right ſpirit within me. Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.*] *This* alone is *True Repentance*, (by which *Chriſt* is in *us*, and *we* in *Him*,) when the * *body of ſin is ſo deſtroy'd*, as to *have no more* ‖ *dominion over us*. When the *old man* is * *crucified*, and wholly *caſt off*, and we have *put on the* ‖ *new man*, which *after God is created in righteouſneſs and true holineſs*. To be *True Penitents indeed*, and to be *capable* of the *Promiſes* which are made to *ſuch*, we muſt be ſo * *renewed in the ſpirit of our minds*, as to become like ‖ *new born babes*, or like a *new* * *unleavened lump*. And therefore *the Apoſtle* ſets down this as a *touchſtone*, whereby a man is to be *tryed*, whether he be *in Chriſt*, or *not*. [‖ *If any man be in Chriſt, he is a new creature.*] From whence 'tis *naturally argued*, that [*if any man is not a new creature, he is not in Chriſt.*] And therefore our * *hearts* do moſt *perniciouſly deceive* us, when our *Repentances*, (like our *Prayers*, and our *hearing* of *Sermons*,) are only perform'd as *things of courſe*, (partly as *cuſtomary*, and partly as *commendable*,) upon which we ſuppoſe we have *repented*, though we are much the *ſame creatures* we were *before*, with *little* or *no variation* of *good*, or *ill*, unleſs it be *for a time*, whilſt the *words* of the *Preacher*

‖ μεταμέλη-θεὶς. Mat. 27. 3.
*** ἡ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται. 2 Cor. 7. 10.
‖ Pſal. 51. 2. verſe 10.
verſe 13.
* Rom. 6. 6.
‖ verſe 14.
* verſe 6.
‖ Epheſ. 4. 24. Coloſ. 3. 10.
* Epheſ. 4. 23.
‖ 1 Pet. 2. 2.
* 1 Cor. 5. 7.
‖ 2 Cor. 5. 17.
* Jer. 17. 9.

are yet remaining in our *minds*. Whereas the Apostle saith expressly, *if any man is in Christ*, (which without repentance he cannot be,) *he is become a new creature*. He finds himself *obliged* to *live* a *new life*: * 2 Cor. 5. 17. *old things are passed away, and* * *all things are become new*. He hath *new desires* and *affections*, *new hopes* and *designs*, *new Indeavours* and *resolutions*, *new contentments* and *delights*. Or to *summe* up all with S. *Paul*, *he is a new creature*. This is the *least* and the *most* that I am able to *comprehend*, concerning the nature of *True Repentance*. 'Tis true, the *father* in the *Parable* (who is there Gods *emblem*) went out to *meet* his *prodigal son*, and even *kissed* him too, before he *said* that he had *sinn'd*. The sentence of *Absolution* did some-what *anticipate* the *Confession*. Whilst the *son* was yet a *great way off*, the *Father saw*, and had *compassion*. Whilst the *son* was but *going*, the *father ran*. Whilst the *son* was but *preparing* to cry *peccavi*, the ‖ Luk. 15. 20. *father* ‖ *fell upon his neck*. *Casting* about him his *twined arms*, as if (like a passionate *Amoreux*, transported at once with *love*, and *gladness*,) he would *smother* him with *kisses*, and even *bury* him in his *embraces*. But then it ought to be consider'd, that the *parable* speaks of a *son* who was *Returning*; *not* (*now*) a *Prodigal*, but a *Convert*. One that * *came to himself*, and * verse 17. was *now* apprehended in the *act* and *exercise* of *True* ‖ verse 20. *Repentance*. And although his *father* ‖ *kiss'd* him, before he could say that he had *sinn'd*, by *word* of *mouth*, * ve se 18. yet he had *said* it in his *heart*, at the * *beginning* of his *conversion*; and he had said it with his *mouth* too, (as ‖ verse 21. well *before*, as ‖ *after* his fathers *pardon*) if his *father* had not *seal'd up* his *mouth* with *kisses*. His father did not *absolve* him, nor receive him into *favour*, until he saw his *Repentance* made *good* and *evident* by his *Return*.

He

He *ſaw Repentance* in his *Heart*, and *ſaw* his *Heart* in his *Forehead*; he ſaw *Repentance* in his great *change* of *mind*, and *that* again in his *Practice*, or *change* of *life*. The very *Preſence* of his *ſon*, was much *more eloquent* than *words* could make him. He *ſaw* his *Repentance*, in ſeeing *Him*; and *therefore pardon'd*, as *ſoon* as *ſaw* him. So the * *Thief* upon the *Croſs*, was very *late* ere he *repented*, and yet how *early* was he *abſolv'd*? how *ſhort* was his *Petition*? how *large* his *grant*? how *long* was it before he *pray'd*? and yet how *quickly* was he *Imparadis'd*? But then it ought to be conſider'd, that though his *Prayer* was *ſhort*, 'twas very *fervent*. And his *Repentance*, though *late*, was yet *ſincere*. We muſt therefore *diſtinguiſh* with very great *care*, (what with very great *care* ſo many men have *confounded*,) betwixt his *lateneſs*, and his *ſincerity*. *This alone* being the thing, that we are *obliged* to *copy out*, for our *Example* and *Imitation*. For as *the lateneſs* of his *Repentance* doth ſhew it *poſſible*, for *true Repentance* to be *late*; ſo his having been a *Thief*, doth ſhew it *poſſible*, for a *Thief* to arrive at *True Repentance*. Which ſhould no more *incourage* him, to be *a Thief*. For although it is *poſſible*, yet it is not ſo *likely*, that an *habitual Thief* ſhould be a *True Penitent*. And though it is alſo as *poſſible*, yet it is not ſo *likely*, that late *Repentance* ſhould be *ſincere*. Now 'tis the part of a *circumſpect* and *prudent Chriſtian*, to prefer the *likelihood*, not the *bare poſſibility* of being *ſafe*. And rather the *certainty*, than the *bare likelihood*. Hence S. *Peter* doth exhort us, that we uſe all *diligence*, *to make our calling and election* || *ſure*. Not *only poſſible*, *nor only probable*, *but* [βεβαίαν] *firm* and *certain*.

* Luke 23. 42, 43.

A Tranſition to

|| 2 Pet. 1. 10.

Now

Now to the end that a *matter* of *higheſt moment* may *abide* in our *thoughts* ſo much the *longer*, and have a *prevalent influx* upon the very *complexion* and *conſtitution* of our *ſouls*; we ſhall not only do well to *chew upon*, and to *digeſt*, what we have taken in already, but ſhall be very well *paid* for our *Time* and *Patience*, if we ſhall *fill our ſelves* with a *Paragraph* of what we have hitherto but *taſted*; I mean *the Timelineſs* of our *Repentance*. For

The ſecond Proviſion that our Repentance be timely.

Sect. 16. In that *great* and *important*, and *only buſineſs* of a *Chriſtian*, [the *working out* of our *ſalvation*, or the making of our *calling* and *election ſure*,] it is not ſufficient that we have the *reſolution* to *imploy* our time well, but we muſt have the *diſcretion* to *chuſe* it too. When our *Journey* is *long*, and our *Time* but *little*, we muſt not only *go apace*, but be very *early* in *ſetting out*. It is for *God alone* to *defer* things, who is himſelf *Eternal*. Whereas *we*, who do not *make*, but *receive occaſions*, muſt not ſtand to *deliberate*, when the *time* for *action* is come upon us. And ſince the *ſame opportunity* is not at all in our power to be *twice* or *thrice offer'd*, it ſhould be the *policy* of a *Chriſtian*, to take *hold* of the *firſt*. It is *ſomewhere* ſaid by S. * *Gregory*, that *God hath promiſed forgiveneſs to all that do repent*, but *hath not granted to all the time to repent in*. Which if a great part of men did either *believe*, or *conſider*, ſure they would not be ſo *witleſs*, as to defer the *amendment* and *reformation* of their *lives*, till certain *years* after their *death*; nor without being ſure to *live* till *fifty*, *lay aſide* this *duty* as more proper for *threeſcore*. As ſoon as *David* and S. *Peter* had their *memories awakened*, by *Nathans* || *Apologue*, and

* *Deus pœnitentibus veniam promiſit, ſed omnibus pœnitendi tempus non conceſſit.* Gregor.

and by the *crowing* of the *Cock*, they repented || *inſtantly*, and *for ever*. And doubtleſs they did *therefore* * *prevent the dawning of the morning*, becauſe they were not *aſſur'd* of the *afternoon*. If many actions, *however virtuous*, may be performed *unſeaſonably*, how extremely *impertinent* muſt *vice* needs be at that *critical time*, when (for ought we know) we have but time enough *left* and *allotted* us for *repentance*? When (like that *juſt degree* of *heat* which *Philoſophers ſearch* after in proſecution of their *ſecret*) we muſt *abandon* it *for ever*, or *embrace* it *now*? I know, as *long* as we *live*, we ought to *hope* we may *repent*, becauſe as *long* as we *live*, we ought to *labour* its *execution*. But the *critical ſeaſon* which I ſpeak of, is the *hour of death*. Which being *poſſible*, *this very minute*, doth make *repentance impoſſible*, the very *next*. This ſhould put us upon the *Preſentneſs* of our *repentance*; becauſe if we *repent not* the *firſt moment poſſible*, it is *poſſible* (at leaſt) to *die* the *ſecond*, and (upon that *ſuppoſition*) *impoſſible* to *repent*. Indeed if the *event* were but of *ſmall conſideration*, we might *adventure* (with more *excuſe*) to *rely* and *preſume* upon the very *poſſibility*, of our *living*, and *repenting*, *another time*. But when the *event* is no *leſs*, than an *unſpeakable eternity* of *bliſs*, or *torment*; a *Heaven*, if we *do* repent, or a *Hell*, if we *do not*; how *unexcuſable* a *madneſs* muſt it needs be, to put *ſuch things* to an *adventure*? Suppoſe it a *thouſand* at leaſt to *one*, that a man may *live* and *repent hereafter*, yet in *ſuch* a *caſe* as *this*, what man *living* in his *wits* will *venture one* to a *thouſand*? What is the || *gain* of a *world*, to the *loſs* of a *ſoul*? Is it not moſt for the intereſt of the *meerly natural* and *carnal* man, rather to ſuffer the *certainty* of *temporal pains*, than the very *poſſibility* of *pains eternal*? Is it not better in the *judgment*

|| 2 Sam. 12. 1, 2, 3 4, 13.
|| Luke 22. 60, 61, 62.
* Pſal. 119. 147.
|| Matt. 16. 26.

ment of the moſt ſenſual and *voluptuous*, to repent a *million* of *years* too *ſoon*, (if that were *poſſible* to be *don*,) than *half* a *moment* too *late*, (which is ſo eaſie?) In all our *temporal concernments* for *the*
* 2 Cor. 4. 18. * *things that are ſeen*, (ſuch as *ſelf-preſervation*, or *vaſt-preferment*,) we *catch occaſion* by the *forehead*; and then from what *principles* of downright *Atheiſm* muſt it proceed, that we are *yawningly* ſo *indifferent* in our *concernments eternal*, as to be well enough *content*, that our greateſt *opportunities* ſhould *fly beſide* us? As if the *offers* of *Heaven*, and of *eſcape* out of *Hell*, were the *only advantages* in the world, which do not *deſerve* to be *regarded*? When I *inquire* into the *cauſes* of this *miſery* and *madneſs*, with a deſire to *remove* them as *farr* as may be, (not only from *my ſelf*, but
‖ Matt. 19. 19. from as many as I am *bound* to *love as my* ‖ *ſelf*,) I ſeem to find the greateſt *obſtacle* to the *ſpeedineſs* of *repentance*, and *change* of *life*, in moſt mens ſaying with themſelves, [“ *they have a merciful God who hath elect-*
“ *ed them abſolutely, without condition, or reſpect, and*
“ (as *bad* as they are) *he will not ſuffer them to die,*
“ *until the time of their repentance is fully paſt. And*
“ *repent they muſt, before they die, by unavoidable*
“ *neceſſity; becauſe eternally elected both to the end, and*
“ *to the means*;] and ſo the *drunkard*, or the *Adulterer*, *comparing* himſelf with *Lot*, and *David*, goes *unconcernedly* into his *bed*, and *reſts ſecurely*, not *doubting* but to *awake*, and *ask forgiveneſs* in the *morning*. Whereas the man would rather *die*, than be a *drunkard*, or an *Adulterer*, or commit the *leaſt ſin* againſt the *light* of his *knowledge*, and *ſtrength of grace*, if he *believ'd*, and *conſider'd*, that his *wages* is *determin'd* in *conſideration* of his *works*; and that his *ſoul* * *this night*
* Luke 12. 20. may very *poſſibly* and *juſtly* be *taken from him*; and how

how *unlikely* a thing it is, he should *repent whilst* he is *sleeping*. Were those things the subjects both of our *Creed*, and our *Consideration*, we would not *suffer our* * *eyes to sleep, nor the temples of our heads to take any rest*, whilst the *greatest interest* of our *souls* lies *unsecured*; which *nothing* can *secure*, but *true repentance*; *without* which, (on a supposal that we *die* whilst we are *sleeping*,) we are absolutely *sure* to *awake* in *Hell*. The *saying* of *Rabbi Eleezar*, (as 'tis *expounded* by *Buxtorph*) is very *useful* on this *occasion*, to *excite* our *care*, and *beat* out *carnal security*. [‖ *It is every mans duty to repent one day before he dies.*] That is to say, because we are not *acquainted* with the *day* of our *death*, we should *always reckon* upon the * *morrow*; and very *effectually repent every day* of our *lives*. For when the *next day* to *come* is *supposed* to be our *last*, and *every day* that is *present* made a *day* of *preparation* to that which *follows*, the *whole Tenor* of our *lives* will be as *one continued act* of a *true repentance*. And therefore let us *sit down*, and thus *account* with *our selves*. That although it is possible we may *live* till we are *old*, and *repent* by such a *miracle* as the *Thief* on the *cross*, yet since the *passage* is not so *easie* from a *deserved Gallows* to a *Paradise*, nor so *ordinary* a thing, for *true repentance* to interpose [*inter calicem & labra*] betwixt the *neck*, and the *halter*, we should only *resolve* upon the *penitence* of the *Thief*, but not *presume* upon the *time*. We should chuse to *die*, but *not* to *live* like him; our *conversion* should be as *perfect*, but not as *late*; because we *cannot* be *sure* that it *will* be as *miraculous*, and we have very great *reason* to fear it *will not*. For the *case* of that *Thief* is much more *extraordinary*, than any *other* mans *case*, *before*, or *after*. Exhort we therefore one *another*, as the *Author*

* Psal. 132. 4.

‖ *Buxtorph. Thesaur. in Hebrao Germ. lect.* p. 678. 681.

* εὔφραινε σαυτόν, τῖνε, τὸν καθ' ἡμέραν βίον, λογίζου σόν· τὰ δ' ἄλλα τῆς τύχης. Eurip. in Alcestide.

to the *Hebrews* exhorts us *all*, to *hear* Gods *voice*
* Heb. 3. 13. whilſt 'tis *call'd* * *to day*. For as the *Jews* had *forty years juſt*, and the men of *Nineve juſt forty days*, allow'd them by *God* for their *repentance*; ſo hath every one of *us* a *certain time preſcribed to him*, [*an ultimum quod ſic*, as *Philoſophers* call it,] an *utmoſt moment* of *life*, beyond which *moment* we cannot *paſs*.
‖ Iſa. 49. 8. There is an ‖ *acceptable time*, and * a *day* of *Salvation*,
* 2 Cor. 6. 2. wherein if we *repent not*, we are *final Impenitents*. Though *true repentance* can never be *too late*, yet it may be *too late* to be *true repentance*. And therefore
‖ Iſa. 55. 6. Pſal. 32. 6. we muſt *ſeek the Lord* ‖ *whilſt he may be found*, and *call upon him whilſt he is neer*; leſt he *take us away*, as he
* Num. 16. 31, 32. did * *Corah*, or *give us over*, as he did ‖ *Pharaoh*, or
‖ Exod. 9. 14. Cha. 14. 5. 28. ſay to *us*, as he did to *Iſrael*, (but *not* with that *reſervation*,) that *becauſe he hath purged us and we have not*
* Ezek. 24. 13. *been purged*, * *we ſhall not be purged from our filthineſs any more*. Let us *imagin* within our ſelves, that the *ſword* of Gods *vengeance* is juſt now *hanging* over our *heads*, and only *held* from *falling* on us by a *ſlender thred*, which if not *ſtrengthned* this minute, the *next* will *break*. Or if the ſword is not *now drawn up*, it will immediately *tumble down*. And let us imagin *God* himſelf, in this very *article* or *nick* of *time*, calling to us out of a *cloud*, [*why will ye die O houſe of Iſrael? I have no delight in the death of a ſinner; wherefore turn your ſelves, and live ye.*] Let us hear *wiſdom*
‖ Wiſd. 1. 12, 13 ſpeaking to us out of the *book* of *wiſdom*, [‖ *ſeek not death in the error of your life, and pull not upon your ſelves deſtruction with the works of your hands.*] Let
* 2 Cor. 5. 20. us hear *Chriſt ſpeaking to* us by his * *Ambaſſadour* S. *Paul*, who ſaith to his *Corinthians*, and in them to us alſo, [*we pray you in Chriſts ſtead, be ye reconciled unto God.*] And ſure we will do extreamly *little* for *God* Almighty,

Almighty, if having don him the *injury*, we will not *accept* of a *reconcilement*. We will do *nothing* for him at *all*, if we will not *live* for his ſake, if for his ſake we will not be *happy*. If they that are *enemies* to the *croſs of Chriſt*, and do *not believe* a *reſurrection*, will not loſe any *part* of their *voluptuouſneſs*, nor defer a *ſenſuality* beyond to * *day*, becauſe they may poſſibly * 1 Cor. 15 32.
die to ‖ *morrow*; why ſhould not *we* be *more reſolute*, ‖ Wiſd. 2. 9.
not to *defer* our *repentance* beyond *this inſtant*, becauſe we may poſſibly *die the next*? Then let not the *young* man defer it till he is *old*, nor the *old* man till he is *bedrid*, nor the *bedrid* till his *laſt gaſp*. It will be *probably* to little purpoſe, *then* to ſend for the *Divine*, when the *Phyſician* hath *given us over*. For having *held out* ſo very *long* againſt the *call* of God's *grace*, and being daily more *harden'd*, by how much the *longer* we have *held out*, we are the leſs *likely* to *come* at *laſt*, at a *call* we have already ſo *oft reſiſted*. Or if we *ſeem* to *come* to him upon the *terrifying approaches* of *death and Hell*, there is much to be *fear'd*, that ſuch a *late coming* is not *ſincere*, ſuch as includes a *renovation* of *mind* and *life*, which yet is required to *True Repentance*, and which *alone* can make our *coming* to be *available*. I hope I cannot be ſo miſtaken in any thing that I have ſaid, as that the *melancholick* man ſhould be in any *danger* to be *ſwallow'd up* of *deſpair*, upon *a timorous ſuppoſition* that his *ſeaſon* is *paſt*: for I had ſhew'd long *before*, that ſo long as we *live*, a *dore of hope is open'd* to us by the *divine forbearance* and *longanimity*; which is *always* inviting us to *come unto him*, and (when we *come* in *ſincerity*,) *always ready* to *receive* us. But this does not give us the *leaſt incouragement*, to *defer* our *repentance* one *jot* the *longer*. For ſince our *life* is in our *breath*, and our *breath* in our

* Isa. 2. 22. ‖ Psal. 104. 29.

* *nostrils*, (which being ‖ *taken* away we *die*, and *turn again* into our *dust*,) and that we have not *grace* at our own *disposal*; this *very day* is not *too soon*, because *the* * *morrow* may be *too late*. Though we cannot but be so *weak*, as to be matter of Gods *pity*, yet let us not be so *wilful*, as to defie his *Indignation*; nor so *resolvedly wilful*, as to be *stubble* for his *fury*; for *our God is a* ‖ *consuming fire*. But let us *repent*, whilst we have the *grace*; and let us *presently* repent, whilst we have the *time*. Let us *begin* this *Repentance* with an *ingenuous* * *confession* of *all* our *sins*, attended with ‖ an *hatred*, as well as * *sorrow*; pass we on yet *farther* to a *compleat* * *satisfaction* of *every man* whom we have *injur'd*; ‖ *breaking off our sins by righteousness*, and *our iniquities by shewing mercy to the poor*. Pass we *forwards* to an *impartial* and *universal Reformation* of all our *lives*. And let us not make a full stop there; but let us *pray*, that we may *indeavour*, and *indeavour* whilst we *pray*, that we may * *grow* from *strength* to *strength*, from *virtue* to *virtue*, from *grace* to *grace*, from one *degree* of grace unto *another*; And that we may never cease from growing, *until we come unto a* ‖ *perfect man, unto the measure of the stature of the fulness of Christ*.

* εἴ τις δύο ἢ καὶ πλείους τὶς ἡμέρας λογίζεται, μέταιός ἐστιν. οὐ γὰρ ἐσθ' ἧς' αὔριον, πρὶν εὖ πάθῃ τὶς τὴν παροῦσαν ἡμέραν. Sophocl. in Trachiniis.

‖ Heb. 12. 29. * Jam. 5. 16. 1 John 1. 9. ‖ Luke 19. 8. ** 2 Cor. 7. 11. ‖ Dan. 4. 27.

* 2 Pet. 3. 18.

‖ Eph. 4. 13.

* 2 Pet. 3. 18.

* *To him be Glory, both now, and for ever.*

The End.

STCW 2199 Collated

THE

Signal Diagnoſtick

WHEREBY

We are to judge of our own Affections;
And as well of our Preſent, as Future State.

OR THE

LOVE of CHRIST

PLANTED

Upon the very ſame TURF, on which
It once had been Supplanted by
The Extreme Love of Sin.

BEING

The ſubſtance of ſeveral Sermons, deliver'd
at ſeveral Times and Places, and now at laſt met
together to make up the Treatiſe which enſues.

By *Tho. Pierce.* D. D.

LONDON,
Printed by *R. N.* for *R. Royſton*, Bookſeller to the Kings
moſt Excellent Majeſty, 1670.

UMI

A Premonition to the Reader.

HAVING *been many times importun'd, ſince the Fire of* London, *both to permit a* new Impreſſion *of my* Sinner Impleaded, *and to gratifie my* Stationer *with ſome* Inlargement, *I could not think of a fitter Subject, in relation to the* Method *I firſt propoſed to my ſelf, than that of which I am writing this brief Account.*

My method *was avowedly That of the* Husbandman *in the Parable; who does not only think fit to* cleanſe *the* * fallow ground *of the* Heart, *before he* ſowes *it, but* ſowes *it throughly when it is* clean *too. And ſo accordingly having indeavour'd, in my* firſt *Practical Eſſay, (and in hope of God's Bleſſing on it) to* weed *out of mine own, and out of other mens Natures,* the Love of Sin; *I was to labour in my* ſecond, *(and by the ſame Bleſſing of God, on which alone we depend for any Proportionable ſucceſs,) to* Stock *the very ſame* ground *with the* Love *of* Chriſt. *It being certainly not enough, (however abſolutely needful,)* || not to ſow among Thorns, *or meerly* to break up the fallow ground; *but (as the ſame Prophet words it,) we muſt* ſowe in Righteouſneſs, *to* reap in Mercy. *And,*

* Jer. 4. 3.

|| Jer. 10. 12.

to be Positively glorified, *we must not think it of force sufficient, that we be* negatively good. *'Tis vain and fruitless that we endeavour, to* eradicate *out of our* hearts *the* love *of our* Sins *and* Sensualities, *unless it be that our* Love of Christ *may therein take both the* deeper *and* faster Root. *And because the* Love of Christ *does seem as rarely* understood, *as 'tis often* talk't of, *we must be taught* wherein *it* lyes, *and the several* wayes *of its* Attainment. *To the* Knowledge *of the* First, *and to the* Practice *of the* Second, *I have directed both the First and Second Part of my* Inlargement.

As they are now put together, I know not at present what more to add, besides my humble and hearty Prayers unto the Lord of the Vineyard *in which we labour,* (*and whose* Harvest *we are in one sense, as well as his* Husbandry *in the second, and his* Labourers *in a* third,) *that whilst we are* Plowing *what we have* fallow, *and are* Planting *what we have* Plow'd, *and are* Watering *what we have* Planted, *He who is said to* rain Righteousness *will bless our Labours with* Increase.

Matt. 9. 37. Luke 10. 2. 1 Cor. 3. 9.

Jer. 10. 12. 1 Cor. 3. 6, & 7.

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THE
INTRODUCTION
TO
The First Part.

Sect. 1. AS nothing is *easier* to a Christian, than the gross *knowledge* of his Duty, so there is nothing more *difficult*, than a just *Decorum* in the *Performance*. And this is certainly the reason, that though the *Kingdom* of *Grace* hath been * *found* by *many* who never *sought* it, yet the *Kingdom* of *Glory* hath been || *sought* by *more* who never *found* it. It being the custom of most Professors in their Spiritual *Travels*, only to gaze with greedy eyes on their *Journeys end*, without Employing their *Indeavonrs* to *hit* the *way*. Like some of Those under the *Pole* in an *half years night*, who have in storie been so *blinded* at the return of the *Sun*, as not to see their way towards him; we behold the glorious *Promises* of our exalted *Sun of Righteousness* with *both* our *eyes*, but are so *dazl'd* with their *Brightness*, as (in comparison of *Them*) to have scarce a *glimmering*

* οἱ μὲν ζητοῦντες οὐχ εὑίσκουσιν· οἱ δ' εὑίσκουσιν οὐ ζητοῦντες. Philo περὶ φυγάδων. p. 365. Rom. 10. 20.

|| Luke 13. 24.

of his *Precepts*. We look on the *other* ſide our *Work*, we are ſo *Partially* & *Supinely* taken up with our *Wages*; and do ſo faſten our Sanguin memories upon *Chriſts* love to *us*, that we forget the great Requiſites of *ours* to *Him*. Whilſt God is
Deut. 11. 29. ſpeaking from mount *Gerizim*, we liſten to him with *willing Ears*; But are as *deaf* as any *Adders*,
Ex. 19. 18, 20. when he calls to us from mount *Sinai*. Our Saviour is *welcom* to us ſtill, in his *Prieſtly* office,
Heb. 12. 19, 20 which is to *Bleſs* us; but in his *Kingly*, which is to *Rule* us, he finds a *different* entertainment. Every man hath his βέλησις, or naked *Appetite* of the *End*; but cares not greatly for the βέλευσις, or *Conſultation* about the *Means*. We would *arrive* at our *Haven*, but not encounter with the *Tempeſt*; preſerve our *Veſſel*, but not *caſt away* our *Fraught*; paſs over into *Canaan*, but not through the *Wilderneſs*, or the *Red-ſea*. *Dye* the *Death* of the *Righteous* we would *all* by *all means*; but without either the *care*, or the *pains* to *live* like him. And would gladly ly with *Lazarus* in *Abraham's boſom*, but are contented that the *Dogs* ſhould have the *licking* of his *Sores*. We love to put a *miſconſtruction* on ſeveral Articles of our *Creed*; and take the *Captain of our Salvation* to have finally ſo *ſubdued* our *Ghoſtly enemy*, as to have left for his *Souldiers* no *harder Task*, than the eaſy *Injoyment* of the *Spoyl*. As if
* Heb. 13. 13. the* Apoſtle had exhorted us to follow Chriſt

without

without the Camp, not to *Fight*, but *Triumph*; not to *strive* for the *Masterie*, but supinely to *receive* it.

Sect. 2. Whereas it ought to be remember'd, that as the way which *leads* to Heaven is both *narrow*, and *Incumber'd*, (which the word τεθλιμμένη does well import,) So the *Gate* that *opens* to it is *Low*, and *streight*. And being *so*, it admits not of *all Promiscuous comers*; but, as *Low*, of such as are *Lowly*; and as *streight*, of such as are *Slender*. The *Ambitious* man therefore has too much *stature*, and the *Worldling* has too much *Bulk*: Through the *one*, they are too *high*; and through the *other*, too *unweildy*. They would *Both* enter in, but upon their *own Termes*. For the first would not be *Lower*, nor the second *Less*. Not at all laying to heart, (what our Lord himself has told us in his Sermon upon the Mount,) that *Bliss* and *Glory* are for the *Meek*, and the *Poor in Spirit*; for them that mourn, and are *merciful*; for them that *make Peace*, and are *Pure* in *heart*; for them that even *hunger and thirst after Righteousness*; and for them that suffer *hardship for Righteousness sake*; that is to say (in fewer words,) for them alone that *Love Christ*, and *that keep his Commandments*. When he compares the *Kingdom of Heaven* unto a *Treasure hid in a Field*, (though perhaps it may be *found* for little or *no Cost at all*,) yet Mat. 7. 14. Mat. 5. 3, 4, &c. to verse 12.

he tells us that *all* muſt be *ſold* to *buy* it, *Mat.* 13. 44. *Whatſoever* that *Treaſure* ſhall ſtand us in, be it our *Pleaſures*, or *Reputations*, be it our *Livelyhoods*, or our *Lives*, 'tis plain the *Maſter* of the *Treaſure* is ſtill to have his *own Asking*; and if we reſolve upon the *Jewel*, we muſt not ſtand upon the *Price*. When our *Maſter* does vouchſafe to liken himſelf unto a *Merchant*, and Eternity in a Parable is put to *ſale*; *Love* and *Obedience* are the *two Talents*, wherewith Eternity is to be *Purchac't*, Not that the *Jewel* is worth *ſo little*, but the *Merchant* exacts *no more*. That is to ſay, (without a parable) *Love* and *Obedience* are the *Conditions*, on which the *Promiſes* are *made*. And obedience is the *Criterion*, by which alone we are enabled to * *know* our *Love*. So that as ſoon as a wealthy Ruler put this Queſtion to our Saviour, [*What ſhall I do, that I may inherit Eternal life?*] our Saviour gave him this in anſwer; [*If thou wilt enter into life, keep the Commandments.*] And no ſooner had He made this glorious *Promiſe* to his Diſciples, *That he would give them whatſoever they ſhould ask in his name*, but ſtraight he added the *Condition* which was the *way* to its *Attainment*,

* ἡ πίστις οὐκ ἐντολῶν τῆς πρὸς τὸν κύριον ἀγάπης ἀπόδειξις. Apollin.

John 14. 15. *If ye love me, keep my Commandments.*

Sect. 3. Which words, though they are *few*, are ſo *full* of *matter*, that here is hardly *any word*, which

which is not *weighty*, and *emphatical*; and hardly an *Emphasis* on a word, which affords not *matter* of *Meditation.*

Let us put our *first Emphasis* upon the Particle [*If*] a conjunction conditional. For 'tis not *Peremptorily* said, my *Love* to *you* hath been so *great*, and my *Favours* to you so *many*, as that *ye cannot choose* but love me, or ye *must* love me of *necessity*; but the Proposal is *ex hypothesi.* Our Saviour does not say *Because*, but *If* ye love me; thereby making it a question, whether we *love* him or love him *not.* I.

And this deserves to be the Subject of no small *Trouble* or *Humiliation*, whilst we pretend to be the *Followers* and *Friends* of Christ, that we should be of such *barbarous* and *inhuman* dispositions, as to be *able* to be *cold* in our affection towards *Him*, who is *inflamed* towards *us* in *His* affection.

A *second Emphasis* is to be put on the Pronoun *me.* If ye love *me*, keep my Commandments. One would have thought he should have said [If ye love your *own selves*, if ye love your *own souls*, if ye will escape the *Payns* of *Hell*, or if ye will attain the *Joyes* of *Heaven*, and so if ye love your *own Interest*, keep my Commandments.] For what is it to *Him*, whether we *keep* them, or keep them *not*? He is not the *better* for our *obedience*, and sure our *Rebellions* can much *less hurt* him. Hath *He* II.

need

need of our Salvation to make him *happy*? no, no more can our Injoyments *improve* his Bliſs, than can our Miſeries *interrupt* it. And yet he ſaith, if ye love *me*, keep my Commandments. From whence ariſeth this *ſecond Inference*,

That the greateſt expreſſion of our Lords love to *us*, is his taking it as a *kindneß*, that we be kind unto *Our ſelves*; that we will love him at leaſt ſo well, as to do our ſelves *good*; that we will *not once meddle* with that which *hurts* us; but let *miſerie alone*; and apply our ſelves wholly to do thoſe things, wherein our *only true happineß* muſt needs *Conſiſt*.

III. Let us put a *third Emphaſis* upon the *keeping of his Commandments*, as that relates in this place to the ſuppoſed *Love* we bear him. And let this our *third Emphaſis* be *ſubdivided* into *three*. For it will eaſily afford us a *threefold Importance* of the words, and thence will follow a *threefold Inference*.

1. Firſt, the words may be *thus* pronounced. If ye *love* me, if ye have any the leaſt *affection*, or *kindneſs* for me, do ſo much as *obſerve* what I have *appointed* you to *Perform*. And this is as if the words were ſpoken in the *Optative mood*. O that ye were *wiſe*! that ye *knew thoſe things which do belong unto your Peace*! that ye would but *ſo* love me, as to *keep my Commandments*! from which *Acception* of the words the *Inference* certainly muſt be this.

That

That the best *Instance* and *Expression* of *our* Love to *Christ*, is to *do* those things which he *Injoyns* us.

Or else the words may be accented *thus*, (as if *indicatively* spoken, and by way of *Asseveration*,) If ye love me in *good earnest*, not in *word*, but in *Reality*. If ye affect me from the *Heart*, and not from the *Teeth-outwards*, ye will be *sure* to do whatsoever I Command you. Your obedience *then* will be *infallible*; I shall not *miss* of its *Emanations*. And hence ariseth this other Inference, 2.

That *Love* and *Obedience* in a *Christian* are two *inseparable* Companions; every whit as *inseparable*, as *Hippoclides* and *Polystratus*; or as the *Parent* rather, and the *Child*; the *Cause*, and the *effect*; or whatsoever else they are which are *Relata secundum esse*, whereof the *one* does of necessity infer the *other*.

Or the words may be read, and expounded *thus*, (as being in the *Imperative mood*;) If ye love me, *be sure* ye keep my Commandments; make it *evident* that ye love me; give me the *Proof* of your Affection, by *doing* that which I *require*. No other *Love* will I *accept*, than what does prove its own Truth by the constant *keeping* of my *Commandments*. From which *Acception* of the words the *Inference* cannot but be *This*, 3.

That our *obedience* to the *Precepts* of Jesus Christ, is the *only warrantable Touchstone*, whereby to *try* and *examin* the love we bear unto his *Person*.

This

This will teach us what *mettle* our *Love* is made of. And becauſe by the force of our Love to Chriſt, (if it is ſolid, and ſincere,) there is a mutual * *Cohabitation* betwixt *Him* and *us* ‖ (*He* in *us* as our *Head*, and *We* in *Him* as his *Members*,) this will alſo become a *Rule* which cannot poſſibly deceive us, (as other Rules are wont to do,) in what it moſt of all imports us to labour in without Error, even * the *making of our Calling and Election ſure*.

* 1 John 3. 24.
‖ John 14. 23. & ch. 17. 23.
* 2 Pet. 1. 10.

Having thus far proceeded in laying out the *ſeveral matters*, in which I think is ſwallow'd up the *whole Importance* of the Text: I ſhall *begin* my Contrivance with the *Conjunction Conditional*; and try how much to our Advantage, a word ſo commonly *overlook't* may be made to ſerve.

CHAP.

CHAP. I.

A Queſtion made of our Love to Chriſt.

Sect. 1. INdeed if we *never* have been *Lovers*, we may hear thoſe words with *unconcernment*, ἐὰν ἀγαπᾶτε, [*If* ye love me.] But if we are any whit acquainted with what it is *to be in love*, if we have any *kind jealouſies*, any *Pantings*, and *yernings*, and *gaſpings* of ſoul, after Him who is the *Bridegroom* of all our *Souls*; we cannot chooſe but take it *tenderly*, that the *ſincerity* of our *Love* ſhould once be *queſtion'd*. When *Agabus* propheſyed of the *Bonds* which *Paul* ſhould ſuffer at *Jeruſalem*, and thereupon his Friends *beſought him not to go to that City*, Paul *rebuked* his friends for *their* love to *Him*, as ſeeming to derogate from *his* to *Chriſt*. *What mean ye to weep and to break mine heart? I am ready not to be bound only, but to dy at Jeruſalem for the name of the Lord Jeſus.* Nothing wounded him ſo deeply, as that what was *his glory* ſhould be the cauſe of *their grief*. So when our Lord put the Queſtion unto *ſome* of his Diſciples, (upon the Cowardize and Falſehood he ſaw in *others*,) *will ye alſo go away*? they preſently gave him ſuch an Anſwer, as imply'd their being wounded in the *tendereſt* part of their *Soul*. *Lord, to whom ſhould we go? thou haſt the words of Eternal life.* Why doſt thou *kill* us with ſuch a *Queſtion*, as ſeems to *ſcruple* at our *Loyalty*, and to *derogate* from our *Love*? where is he

Acts 21.12,13.

John 6. 67.

Verſe 68.

in all the World, whom we are able to leave thee for? or what is that that we can *Covet*, in exchange for *Eternal life*? Can we be ſo *beſotted*, as to part with our *Jewel*, in hopes of *Dirt*? why then doſt thou *intimate*, that it is poſſible for us to *leave* thee? or poſſible for us *not to love* thee? or poſſible for us to *love* thy *abſence*? ſo again when he ask't no leſs than three times together? *Simon Peter loveſt thou me? Peter was grieved* (ſaith the Text) *becauſe he had ſaid to him the third time, loveſt thou me*; and therefore gave him ſuch an Anſwer three times together, as I cannot better expreſs then by this ſhort Paraphraſe. Lord, when thou knoweſt *that* I love thee, why doſt thou ask *if* I love thee? though *all* ſhould forſake thee, yet will not *I*. My *love is ſtronger than Death it ſelf*. Why doſt thou grieve me with *ſuch* a Queſtion, as *wounds* the *honour* of the love that I bear unto thee?

John 21. 17.

Sect. 2. Juſt ſo when our Saviour does ſay to *us*, [*If* ye love me keep my Commandments,] it ought to go ſomewhat *neer* us, that we ſhould give him any *occaſion* of putting it to us with an *If*. Were we piouſly *inamour'd* with him who is *fairer than the children of men*; did our *Souls* love *Him* who is the *Lover of Souls*, in as paſſionate a manner as he deſerves; and were we as *jealous* of the *honour* of our *Fidelity* as we *ought*; we would be ready to expoſtulate in ſuch a caſe. Bleſſed Lord! doſt thou, by ſaying [*If ye love me*] imply it poſſible that we do otherwiſe? *behold what manner of love the Father hath beſtowed on us, that we ſhould be called the ſons of God*. When we were *Bondmen, ready to periſh*, not in *Ægypt*, (like the *Poor Syrian*,) but that *other land of darkneſs*, even *Hell* it ſelf, it coſt him *himſelf* to *buy* our *Freedom*. And is it poſſible

1. John 3. 1.

possible *not* to love him, whilst we believe it to be *true*, that he hath thus *loved us*, and that he loved us *first* too? Can we possibly be able *not* to love him at the *Rebound?* Observe the force of those words in the *best beloved* of his *Disciples*. *We love him, because he loved us first*; or *let us* love him, because he loved us first. For the word ἀγαπῶμεν does equally signifie them *both*. It *affirms*, and it *exhorts*. It is at once of the *Indicative* and of the *Subjunctive* mood. ἀγαπῶμεν, we *do* love him, and ἀγαπῶμεν, *let us* love him; and if for no *better* reason, at least for *this*, because he lov'd us when we were *Enemies*; and because he *then* lov'd us, when we *deserv'd* nothing but *hatred*. 1 John 4. 19.

Sect. 3. But what a sad thing is this, if we shall love him only for *that*, for which the worst sort of *men* are wont to love *one another*? *For if we love them that love us, what thank have we* (saith our Saviour) *do* not even the Publicans the same? nay do not the *Devils* do somewhat like it, by being still at *agreement* amongst themselves? never was *Satan* divided yet against *Satan*; for then his *kingdom* had not *continued*. It was a *witless* and *foolish* calumny rais'd by the *Pharisees* of our *Saviour*, that *he did cast out Devils by Beelzebub the Prince of Devils*. For the Devils have *more wit*, than to *invade* each others *Rights*. And is not *that* a kind of *Love*, by which, as by a *Bond*, they are kept together in *Peace* and *Unity*, for mutual *interest* and *preservation*? And then what *great* matter is it, if we love Christ for *this*, that he loved *us first*? It is no more than we are *tyed to* by the law of good *nature*, to return at least a *little*, for the *great deal* we have receiv'd; yet *He* desires no more of us, than that we will *pledge* him when he *begins* to us; that we afford Matth. 5. 46. Matth. 12. 24.

him what he has *bought*, and deerly *paid for*; and at leaſt that we will love him, becauſe he loved us *firſt*. Now if we have no love to *give* him, or ſpare him *freely*, we ſhould at leaſt have ſome to *ſell* him, or ſome to *retribute*, and *reſtore* him; love *for* love, obedience *for* obedience, patience *for* patience, and blood *for* blood. Seeing the Publicans themſelves do *love* their *lovers*, how much *worſe* muſt *we* be, if we are no lovers of *Him*, who lov'd us better than his *Life*? *Solomon* thought it a great expreſſion to ſay that *Love is* Cant. 8. 6. *as ſtrong as Death*, thereby meaning nothing more than the *love* of the *Bride*. But the *love* of the *Bridegroom* was very much *ſtronger*; as being *that* that *overcame the ſharpneſs of Death*. And ſhall we *ſo much* diſparage either *Him* or *our ſelves*, as to let a *Peradventure*, or an *if* be made of it, whether or no we have attain'd to ſuch a *ſecondary* love, as may ſuffice at leaſt to prove us *one degree* better than *Devils*? Shall we think it is ſufficient to *ſerve* the *turn*, (to make us *Competent* Chriſtians, and *good enough*,) that we *approve* of Chriſts *Innocence*, and *own* his *Power*, have no *averſion* to his *goodneſs*, and are glad if we can ſerve him with *eaſe* and *Pleaſure* to the Fleſh? As, when we *Pray* in his *Name*, and make *Profeſſion* of his *word*, and ſing *Hoſannas* to his *glory*, and never deny him but in our *works*, nor ever forſake him but in his *ſufferings*?

Sect. 4. Nay (to ſhame our ſelves yet *farther* out of the coldneſs we labour under) ſhall an *if* be made of our love to *Him*, the love of whom does moſt conduce to our greateſt *Intereſt* and *Advantage*? All the *Promiſes* in the *Context* are no more *ſequels* of our *obedience*, than our *obedience* is the *Fruit* and *effect* of *Love*. From whence it follows that on our *Love* to the

the Lord Jesus Christ, all his *great and pretious Promises* must needs depend for their *performance.* For if we *love* him not enough, how then can we *delight* in him? And if we cannot delight in *Him*, how much less in his *Commandments*? and if not *so*, how then can we *obey* him? and if not *that*, how then can we hope he will receive us with an *Euge, well don good and faithful servants*? What *heart* has a servant to do his *work*, when he neither *loves* the *Master*, nor has *pleasure* in his *Commands?* And yet what *hope* has a servant to earn his *wages*, who for want of affection neglects his *work*? It is therefore for our *Interest* the most that may be, to love our * Saviour and our * Prince, ** Acts 5. 31. to whom it belongs to *reward*, or *punish*; and *so* to love him as to *keep his Commandments.*

Sect. 5. But suppose it were not *useful* to love this *Saviour*, and that nothing were to be *got* by being loyal to this *Prince*; yet he being so *lovely* as well as *great*, that whilst he *awes* us with his *Commands*, he seeks to *melt* us with his *Intreaties*, methinks we should be so *charm'd*, as still to *love* him, only to *love* him. And shall we *niggardly* put him off with such a *mercenary* love, as with which Diana's *Silver-smiths* did love their *Idol*, (or as the *Daughters* of the *Horse-leech* are wont to love *Blood*,) rather because we *live* and *thrive* by the love we bear him, than because he is so *lovely*, as to make us *dy* for him, with *ease and pleasure*? Those words of *Job* were the most suitable to a *Lover*, [*although he kill me, yet will I trust in him.*] And as in those words of *Job*, (speaking them *heartily* as he did) consisted the *Triumph* of his *Faith*; (to wit, that Faith which *overcometh the world*;) So for *us* to be able to say as *heartily* of *Christ* [that we would

love

love him though he ſhould *hate* us,] This alone would be of force to ſhew the *Triumph* of our *Affection*. And ſure we ought to love our *Saviour*, (ſeeing pure love indeed hath eyes behind it) rather becauſe he hath *already deſerv'd* our love, than to the mercenary end that he may *reward* it. Indeed 'tis moſt for our *Intereſt* (as well as honour) to love him ſimply for what he *is*, and not for what he *brings with* him by way of *Dowry*; becauſe in the conduct of our *love*, the leſs we look on our *Advantage*, the more *advantageous* our love will be.

Sect. 6. I confeſs this is more than *He* does rigidly exact. Becauſe he is an High Prieſt who has *a feeling of our Infirmities*; and as in his Perſon he once did *bear* them, ſo for that very reaſon he does the rather *with* them. He does not look for ſuch a *perfect* and *diſintereſſed love*, as ſtands in need of no helps, for its *Improvement*, or *ſupport*. Carry's not *water* in the *one* hand, wherewith to *extinguiſh* the *Flames* of *Hell*; nor a *Firebrand* in the *other*, whereby to *burn up* the *Joys* of *Heaven*, (like the woman ſo met by Biſhop *Ivo* in the ſtreets,) to the end that we may love him the more *ſincerely*, without fear of the *firſt*, and without *hope* of the *ſecond*. He knows that *Hell* is very *uſeful* for the driving us *off* from the love of *Evil*, and that *Heaven* is as *uſeful* for the *drawing* up our love to the Soveraign *Good*. And as he deſires that we will love him upon any rational *Terms*; So would he have our love cheriſht by any *means* to be imagin'd; even the hope of *Reward*, in caſe we *do*; and fear of *Puniſhment*, if we do *not*. He would have us to reflect on our *own advantage*, and afford him *ſome* love, for the love we bear unto *our ſelves*.

Sect. 7.

Sect. 7. 'Tis true indeed if we consider, that in *Him* is all *goodness*, and that *goodness* is *Beauty* in its *Perfection*, and that *Beauty* is not the *Common*, but the more *proper* object of *Love*, (as *Colours* are of *sight*, and *Sounds* of *hearing*,) And that *Beauty* in its *Perfection* is Loves *last object* and *resort*, the very *Center* wherein it *rests*, and wherein when it rests, it cannot *possibly* go *astray*, (all extravagance of *desire* being quite lost into *Fruition*,) and by consequence that there is nothing more *natural* to a *Christian*, than to place his whole *Love* upon Jesus *Christ*; if (I say) we consider such things as these, it may be matter of some Amazement, how a *true member* of Christ can make a shift *not to love* him, and not to love him for *Himself* too. And yet we see by Christ himself, 'tis but *indefinitely* propos'd; it is but ἐὰν ἀγαπᾶτέμε, *if* ye love me. Though Jesus Christ is the *Head*, and we do hope we are his *members*, and 'tis *natural* for the *members* to love the *head*; though Jesus Christ is the *Vine*, and we conceive we are the *Branches*, and 'tis *natural* for the *Branches* to cleave in love unto the *vine*; yet it seems a thing questionable, whether we *love* him, or love him *not*. And since 'tis *impossible* for a *true member*, not to love its *own Head*; we may know by this *Token*, whether we are *members* of Christ, or *not*. S. *Paul* saith expressly, that as many as are *members* of Jesus Christ *are members of his Body, his Flesh, and Bone*, and that *no man* yet *did ever hate his own Flesh*. So that if it is a *question*, whether or no we *love* our Saviour, Eph. 5. 29, 30. it must be also *another question*, whether or no we are his *members*. Whether members of his *mystical*, or ~~or~~ of his *visible* Church *only*; whether *genuine*, and *natural*, or *counterfeit* Branches of the Vine. And herein

herein lyes the ſadneſs of our condition (ſo far forth as we *fail* in our *love* to Chriſt,) that if we ſuſpect we are *not* his members, we can yet be ſo well *ſatisfied* or *unconcern'd* in our *unhappineſs*, as not to take any great thought what ſhall happen to us *hereafter*; and if we think we *are* his members, that we can ſeek out occaſions of *ſlacking* our love towards a *Saviour*, in loving whom we muſt *confeſs*, our endleſs *happineſs* does *conſiſt*.

Sect. 8. In the beholding of an *Interlude*, or in the reading of a *Romance*, men will be often ſo *affected* with the lively repreſentation of ſome incomparable *Lover*, and of his Admirable *ſufferings* for the dear *object* of his Love, as to let fall *Tears* at the Solemnity. Now what other reaſon can be given, why men ſhould thus be *real* Lovers of an *Imaginary* vertue, and *unfeignedly* concern'd in another man's *Fiction*, (whilſt they *know* and *conſider*, 'tis but a Fiction,) but that it is in the *nature* of man *as man*, (before he degenerates into a *Brute*,) both to *love* the *vertuous*, and to *compaſſionate* the *miſerable*? To *eſpouſe* the cauſe of the *beſt-deſerving*, and to *ſide* with *Innocence* in her *Afflictions*? From whence it follows unavoidably, that he who *cannot* love *goodneſs* without any reference to *himſelf*, (his private *Intereſſes*, and *ends*,) hath *deerly* bought that *diſability*; which he could never have *got* at a lower *rate*, than that of parting with his *Humanity*, and *plucking up* by the *Root* thoſe *Flowers* of *Paradiſe*, which the *God* of *good nature* had *planted* in him. And if theſe things are ſo, Lord! how *ſtrange* is the Impiety, and how *myſterious* the unhappineſs, to be leſs affected with the *Beauty* and *bleeding Innocence* of a *Saviour*, than with the *Tragical Chimæras* of a *Dramatick*

Dramatick Poem? How great and manifold is the guilt of being *niggardly* and *cold* in our love to *him*, whom to *love*, is so *easy*, so *advantageous*, nay whom 'tis *hard not* to love? What a sin against *nature*, not to love *them* that love *us*? What a sin against *Reason*, not to love such an object as we confess is *most lovely*? What a sin against *Grace*, not to love even *Him*, who hath poured out upon us the *Spirit* of love, and so hath *offer'd* us at least the *Grace* to love him? What a sin against *Gratitude*, not to love *Him* who *so* loves us, as that he loves to *forgive* us the scandalous *littleness* of our Love? What a sin, to be *wanting* in love to *Him*, who dyed to *expiate* our *want* of love to him? What a barbarous sin is it, to love him *lamely*, and with *indifference*, who * stands knocking at our *Door*, and *importunes* us to *open* with much *Intreaty*, and that from morning till *midnight*, until *his Head is fill'd with Dew, and his locks with the drops of the night*? what an *amazing* sin is it, (and almost *incredible*,) to love our *Saviour* any whit *less*, than we love our *sins*? To have a much *weaker* love for the *Proper object* of our *love*, than we are wonted to bestow on *the proper object* of our *Hatred*? Yet is there any thing more usual, than for many not to love *Christ* who are called *Christians*, and to *demonstrate* they do *not love* him, by their *not keeping* his *Commandments*? So very great reason there is to put a strong *Emphasis* on the Particle *If*, that even the *best* of us perhaps may call our love into *Question*, whether it is *such* as will serve the *turn*? whether *such* as does employ us in the *due keeping* of the *Commandments*.

* Rev. 3. 20.

Cantic. 5. 2.

Sect. 9. And therefore, for a conclusion, let us thus reckon within our selves. That in as much as || *without* ‖ Heb. 11. 6.

Faith it is impossible to please God; and seeing no Faith
* Gal. 5. 6. is *true*, but that *which* * *worketh by love*; and seeing no
love will prove effectual, but that which brings forth
‖ Matt. 7. 22, 24, 26. John 14 21, 23, 24. * Rom. 13. 10. ‖ 2 Cor. 13. 5. * John 14. 23. ch. 17. 23. 1 John 3. 24. ‖ obedience to the *Commandments* of *Christ*; (in which respect 'tis called fitly *the* * *fulfilling of the Law*;) seeing also *we must* ‖ *know that Christ is in us*, or *among us*, which we can very hardly do but by the love we bear to * *him*, as well as by the love which he bears to *us*, (*Shed abroad in our hearts by the holy Ghost which he hath given us*;) And seeing by consequence that our *love* appears to be one of the *greatest Hinges*, upon which the very *Door* of our *Hope* does *turn*; it concerns us as much as *Salvation* comes to, that we raise up our *hearts* to things *invisible*, and *future*, and that we *work up* our *affections* towards the
‖ Heb. 12. 2. *right hand of God* (where Jesus ‖ *sitteth*, and is inthron'd,) by all the Instruments and Engines to be imagin'd. Never must we cease from our * *work* of
* 1 Thes. 1. 3. Faith, (which is *obedience*,) from our * *labour* of love, (which is *Industry* and *diligence* in that obedience,) from our * *Patience* of Hope, (which is *endurance unto the end* in that industrious way of obedience,) until the *Flame* of our Affection has *burnt up* all *unclean Fires*, (obstructing the passage 'twixt us and Christ,) and made its *way* to *Immortality*, in contempt of all *Ifs*, or *Peradventures*; that it may never more be said, *If* we love him, but *because* we love him, and because we *cannot but* love him, we are resolv'd *not to be able not* to keep his Commandments.

Sect. 10. For by the *Custom* of our obedience, (that I may *touch* before hand on what will properly be *handl'd* in other places,) we shall contract unto our selves so great an *easiness* to obey, that 'twill be *difficult* and

and *hard* to be *disobedient*. We shall be ready to object to any masterful temptation, what *Joseph* did to his tempting Mistress, *how can we do this great wickedness*, and *sin against God*? wilful sin will become such a *stranger* to us, we shall so lose its *acquaintance* by *discontinuing* to commit it, that we shall neither have the *heart*, nor the *Face* to own it. I say, by a long and constant *practice* in the keeping of the Commandments, and *going on a great while* in the path of Righteousness, we shall *forget* the *way back* to our old Rebellions; and shall arrive at an *averseness* to those *enticements*, with which we were wont to converse with *Pleasure*. Ever saying (when we are tempted,) with the spouse in the Canticles, *we have cast off our coat, how shall we put it on? We have washt our feet, how shall we defile them?* An inveterate *habit* of the *soul* (like such an *habit* of the *Body*,) as it is not *quickly gotten*, so when it is, it is *hardly lost*. And as the *habit* of *living wickedly* turns our *wickedness* into our *nature*, that to *cease* from *doing wickedly*, all things in us must become *new*; so the *habit* of *doing well*, does so *rivet* and *ingrain* the *love* of *Piety* in our *hearts*, that 'tis well nigh as difficult to raze it out, as for a *Leopard* to change his *spots*, or an *Æthiop* his *skin*. Is there any among us who has been so *accustom'd* to any sin, as that it has got the *dominion* over him? let him but have the *Curiosity* to make an obvious *experiment*, (for the sole *want* of *which* he *understands* not the *pleasures* of *vertuous living*,) and, *my* life for *his*, it will set him *free*. Let him *accustom* himself as much to the *keeping* of the Commandments, as he has don unto the *Breach* and *Transgression* of them, and he will find himself as perfectly an humble *servant unto Righteousness*, as before he was a *servant* and *slave* to *sin*. *Righteousness* will

Cant. 5 3.

Jer. 13. 23.

Rom. 6. 12, 14.

will get the *Dominion* over him; 'twill *Rule* and *Reign* in his mortal body; it will ſo lift up his *reaſon* above his *Paſſions*, and ſo bring down his *Appetite* to a ſubjection under his *Will*, as that the *law in his members* will but *timorouſly war* againſt the *law in his mind*. He will be paſſionately in love both with the *Burthen*, and the *yoke*, as with the *Beauty* and the *Love* of his *maſter Chriſt*. And like the *Bondman* in *Exodus* at the great *year* of *Manumiſſion*, will rather be *bored through the ear*, than be *free* from *Chriſt*. The Apoſtles word is, *He will be a new Creature*; and even thoſe which heretofore were his moſt *formidable Duties*, will *now* at laſt ſo become his *ſupream delights*, that as he will not indure to *do* the things which he *abominates*, ſo as little will he be *able* to *abſtain* from the duties he ſo much *loves*. Thus at laſt he will be brought into that *bleſſed diſability* of wilful ſinning, of which S. *John* ſpeaks in his firſt Epiſtle. *He that is born of God ſinneth not, neither can he*, (ſaith the Apoſtle,) and that *becauſe he is born of God*. That is, he cannot ſin *wilfully*, ſo as ſtill to be *regenerate*; becauſe he *ceaſeth* to be *regenerate* by *wilful ſinning*. Sins of *Ignorance* and *frailty* he cannot free himſelf from; but he cannot, being *regenerate*, *ſin a ſin unto Death*. Cannot *indure* to live *habitually* or *indulgently* in ſin. For whilſt we continue to be *regenerate*, or *born of God*, the *love* we bear to Chriſts *perſon* will beget ſuch a love of his *precepts* too, as will make the *keeping* of them at once our *Buſineſs*, and our *Delight*.

chap. 7. 23.

Exod. 21. 6.

2 Cor. 5. 17.

1 John 3. 9.

Sect. 11. And until we arrive at *this*, we cannot go beyond *If* in the School of Chriſt; but muſt be held, as ſo many *Dunces*, to the *firſt ſyllable* of the Text. We may *ſay* that we love him *without* the keeping of his

his Commandments; but 'tis plain, *without that*, we cannot palpably *demonstrate*, or *shew* our Love. We cannot shew it either to *Christ*, or to our *Neighbour*, or so much as to *our selves*. For S. *Paul* tells us expressly, that the *salvifick grace of God*, or *the grace which bringeth Salvation*, doth teach as many as do receive it without resistance, *to live soberly, righteously*, Tit. 2. 12. and *godly in this present world*. But now we cannot do either, unless we *keep* his *Commandments*, because by these we are precisely tyed up to all *three*. And so *without* the keeping of them we have no love at all. For had we a real love to *God*, we should be *Godly*. Had we any to our *Neighbour*, we should be *Righteous*. And did we but *truly* love *our selves*, we should be *Temperate*, and *Sober*. That is to say, had we a *solid* and *sincere* love of Christ, either consider'd in *himself*, or consider'd in his *Members*, we should not fail, in good measure, *to keep his Commandments*. For what disparity could there be, betwixt our *loving*, and our *not loving* Christ, if it were possible for us to love him *without* the keeping of his Commandments? If *they* can truly love Christ who still are *breaking* his Commandments; And if *they* can *but love* him who are still *keeping* his Commandments, what *great difference* can there be, betwixt *love*, and *hatred*? *what difference* in the *causes*, when there is *none* in the *effects*? (to make it evident by a plain and familiar Instance) 'Tis not the least of his Commandments by which he obligeth us to *submit our selves to every ordinance of man, whether supreme*, or *subordinate*, 1 *Pet.* 2. 13. And therefore they who can flatter themselves, or others, that when they *violate* this *Commandment*, (given by *Christ* in his Apostle,) they only *violate* it in *Love* to the reformation of his Religion,

gion, and ſo *Rebell* againſt him in *love* to the advancement of his *Glory*, or only *fight* againſt him in *Love* to the propagation of his *Goſpel*, do ſpeak as abſurd a contradiction, as if they ſhould ſay in plainer termes, that they *hate* him in *Love*, that they *Perſecute* him in *Love*, and that in *love* they cannot *indure* him. And therefore let us *reſolve* upon the *keeping of his Commandments*, that ſo we may be *ſure* we love him; that we may love him without an *If*; that we may not fail to love him, with ſuch a love as is *undiſputable*.

Sect. 12. For *this* is one of the chiefeſt reaſons, why he *exacteth* our *obedience*, even becauſe our *obedience* is the ſtrongeſt *Argument* of our *Love*. Could we *love* him without *Obedience*, he would not be ſo much offended (as now he is) with our *Rebellions*. That which moſt of all *wounds* him, is our *unkindneſs*; and this for *our* ſakes, a great deal rather than for his *own*; becauſe our *want* of *kindneſs* to him is only *miſchievous* to *our ſelves*; It being That *without* which He is not able to make us *Happy*. And this does prompt me to deſcend to the *ſecond Inference* which I propos'd,

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CHAP.

CHAP. II.

That the greateſt expreſſion of Chriſt's *love to* us, *is his taking it as a* kindneſs, *and as a kindneſs unto* himſelf, *that we will be but ſo* wiſe, *as to do* our ſelves good: *that we will not meddle with that which* hurts *us*; *but let miſery alone*; *and apply our ſelves wholly to do thoſe things, in which our only true* happineſs *muſt needs* conſiſt.

Sect. 1. AS this was one of the *great ends* of our Saviours coming into the world, *to make us holy, as he is holy*; and this in order unto the *greateſt*, our being *happy, as he is happy*; ſo he is ſtill preſſing upon us not to be negligent of the *means*, whereby thoſe *ends* may be *accompliſh't*. And this no doubt muſt be the reaſon, why having given us his Commandments, to *hedge* us *about*, and to *fence* us *in*, that ſo it may be *hard* for us to *fail* of *bliſs*; he adds to all the reſt, this *one Commandment*, that (for the love we bear to him) we will *keep* his Commandments; Not only for the reaſon which we find given by S. *John*, becauſe *his Commandments are not grievous*; but eſpecially for the reaſon which we find given by the *Pſalmiſt*, becauſe *in keeping of them there is great reward*; and for the reaſon which is render'd by *God himſelf*, becauſe *if a man do them, he ſhall live in them*; or (which is moſt to our purpoſe,) becauſe the *ſcope* of the *Commandments* given by *Chriſt* under the Goſpel, is to make us *ſuch* as *He is*, (ſo farr forth as we are capable,) both

1 John 5. 3.
Pſal. 19. 11.
Levit. 18. 5.
Ezek. 20. 11.

both for *Righteousness* in *this* world, and for *Beatitude* in the *next*. This must therefore of necessity be the *greatest expression* of his *love*, for that the *reason* of his *Commanding* us to *keep* his Commandments, is not because it is for *his* interest, but only because it is for * *ours*. Could we possibly be *happy without* the keeping of his Commandments, he would not *press* the keeping of them with so much *fervour*. Were there *two* ways to *heaven*, one by *faith and obedience*, another by *faith without obedience*; the *disobedience* of our lives would *never grieve* him. He would not so rigidly urge upon us the *observation* of his *Law*, if *Salvation* were to be had upon *easier Terms*. For I say he is so urgent to have us *keep his Commandments*, not so simply and precisely that his *Commandments* may be *kept*, as that by *keeping* them *strictly*, we may be *sav'd*. Our being *saved* is the *end*, (at least his being *glorified* in our *Salvation*,) of which our keeping the Commandments is but a *necessary medium* conducing to it.

* ὥσπερ ὁ βλάπτων τὸν ἀστεῖον ἐπιδέδεικται ζημιῶν ἑαυτὸν, οὕτω καὶ ὁ προνομίας τοὺς ἀμείνους ἐξιῶν, λόγῳ μὲν ἐκείνοις, ἔργῳ δὲ αὐτῷ περιποιεῖται ἀγαθόν. Philo. περὶ τῶν Καιν καὶ Αβελ. p. 127. 128.

Sect. 2. To contemplate the case in some obvious *colour*, let us suppose that a *carnal*, but *affectionate* Father, being about to leave the world, (as our Saviour then was, when he spake these words,) should give a *farewel* to his children in such expressions. ["My sons and daughters, if ye love me, observe "those precepts when I am *gon*, which I have many "times given, whilst *present* with you. Strive to "make your selves happy, take care of your health; "preserve your fortunes, keep mony in your purses; "provide for the winter of Adversity; hold close to-"gether for mutual help and preservation; beware "of Suretiship; take heed of Intemperance; do no-"thing that may lead you into beggary, or sickness; into

"into Imprisonment, or Bonds; but study to live "long in ease, and safety, in peace and plenty, in plea- "sure and prosperity;"] would we not esteem him a very *fond* Parent, and extremely concern'd in the *outward happiness* of his children? would we not look upon those his *last words*, as the most eminent expressions of his *Fatherly care*, touching the things of this *perishing* and *fading* world? what then shall we think of our *Blessed Saviour?* who having given us such Commandments as he knew had an *aptness* to keep us *safe*, and (not only so, but) to make us *happy*, does here intreat us in the words of *a dying man*, that, if we *love* him, we will *keep* his Commandments. And what is this but to say (in effect, and substance,) If ye love *Me*, be sure to love *your own selves?* Do me *this* curtesie at least, to be but as * *happy* as I would *have* you. Alas! in breaking my *Commandments*, ye break *your selves*; and do not *That*, if ye *love* me. If there is any thing in the world which ye will do for my *sake*, do not *ruin* yourselves *forever*. But for the *love* ye bear to me, *keep* those *Commandments*, which unless ye duly *keep*, ye cannot *keep* your *own souls*. Ye cannot keep them (I say) from the *Roaring Lyon*, who night and day goeth about, seeking whom he may *devour*. My *Commandments* are the Amulets, which, by being well *kept*, must *keep* you from him.

* *Est & alia, in hoc seculo, obtemperantibus merces, cùm penitùs à nobis evulsis Peccati radicibus, calcatoque Mundi Fastu, atque edomitâ carnis petulantiâ, virtutibus ditamur; nihilque non animus, quo ex hominibus Dii efficiamur.* Folengius in Psalm 19. 11.

sect. 3. Now if our Saviour is so affectionate and *kind* to *us*, as to take it for a *kindness*, that we be *kind* unto *our selves*, and that we *keep* his *Commandments*, not at all for *his* good, but intirely for our

* Deut. 10. 13. * *own*; why should we either so *despise* or so *hate* our own *Souls*, as to be negligent in the keeping of those Commandments, *for* the keeping of which we shall not only be *rewarded* in time to come, but *in* the keeping of which there is *great Reward*? *great Reward* even then when 'tis attended with *Persecutions*, because they very well consist with our *Receiving an hundred-*
Mar. 10. 30. *fold* now in this *present* world, besides the happiness in *reversion*, which will fall to us in the *next*. There are such *secret Retributions*, of *Peace*, and *comfort*, and *Joy unspeakable*, conveigh'd by God into the *Soul* of one who *truly loves Christ*, and duly *keeps his Commandments*, and is under persecution for doing both, that our Lord might well joyn the ἑκατονταπλασίονα with the μετὰ Διωγμῶν, the present *Reward* with the present *sufferings*. For in this *keeping of his Commandments*, that *Real Godliness* does consist, whereof S. *Paul* saith to *Timothy*, that it is *profitable for all things*. And that for this reason, because besides *its own sweetness*, (which makes it delicious unto all, whose *Spirits* are not so *incrassate* as to have quite lost their * *Tast*,) It yields to those that are owners of it, *often-recurring Prælibations* of the *glory to be reveal'd*. For *this* I humbly conceive to be the meaning of S. *Paul*, when he saith, *It hath the Promise* even *of this present life*, as well as *of that which is to come*. And not only so, but 'tis *profitable* besides, as to our *Bodily* injoyments, those of *meat*, *drink*, and *cloathing*; so farr forth as they conduce to the solidest comforts of a mans life. For tis to *these* our Lord referrs, when he makes this solemn promise, (unto such as *seek first the Kingdom of*
Mat. 6. 31, 33. *God and his Righteousness*,) *that all these things shall be added to them*. Added (he means) in *measure*, though not *excess*. Added to *satisfie*, though not to *satiate*.

1 Tim. 4. 8. * ἄγευστοι γὰρ εἰσι τοῦ παντρόφου γεύματος σοφίας. Philo περὶ τῆς εἰς τὰ προπαιδεύματα συνόδου, p. 351.

ſatiate. Added for *health*, though not for *ſurfeit*. Added as a *Bleſſing*, though not as *turn'd* into a *Curſe*. For 'tis not the *Glutton*, or the *Drunkard*, But 'tis the *ſober* man and *Temperate*, who *eats* and *drinks* with the greateſt *Pleaſure*, (And to whom his very *meals* are not only his *Delights*, but his *Duties* too,) And that for this reaſon, Becauſe his *palate* is *uncorrupted*, and his *Appetite undebaucht*. Which when *Gnephacthus* the King of *Egypt* (like * *Epicurus* and *Eudoxus*) had found to be true by ſome *Experiments*, he preferred from thence forwards a Courſe of *Abſtinence* and *Sobriety*, not as the *better habit* only, but as the *greater ſenſuality*. For ſo 'tis order'd by our Creator, (whoſe wiſdom and goodneſs are in nothing more ſeen,) that the *Innocenteſt* pleaſures upon earth are ſtill the *greateſt* and the moſt *laſting*. Such as are the high *Pleaſures* of being perfectly in *Health*, which (in the Judgment of learned *Philo* the beſt Philoſopher of the Jews) is the moſt natural *effect* aud *reward* of *Temperance*. And ſure the *Pleaſures* of perfect *Health* are very much *greater* than can be *known*, until *reveal'd* and *ſet off* by the *paynes* of *Sickneſs*. Now as *Temperance*, under God, is the *Cauſe* of Health, ſo are all other *vertues* the *Guardians* of it. Which being Inſtances or Branches of our *obedience* to Chriſts *Commands*, do thus afford us *one example* of our very *great Reward* in the *keeping of them*. It is a Paradox (I confeſs) to the men of this world, that our Chriſtian *Service* ſhould be its own *Recompence*; that even our *work* ſhould be one kind of *wages*; and that beſides our reward *for*

* v. Torquat. *apud* Cic. de Fin. l. 1. & 2. & Gataker. *Præloquium quod* Antonino *Imperatori à ſi edito præmiſit.*

τὰ μὲν ὀπίσω ἐγκρατείας ὑγεία καὶ ἰσχύς. ἀκρασίας δὲ ἀσθένεια καὶ νόσος γενόμενα θανάτῳ. Philo περὶ πρεσβείας πρὸς Γάϊον, p. 769, 770.

Præceptum eſt pythagoricum, λεωφόρους μὴ βαδίζειν ἐδοῦς τοῦ ἔξω, μήτ' ἔργοις μήτε λόγοις δημώδεσι καὶ πατημυόοις χρῆσθαι. Vide Philonem Περὶ τοῦ πάντα σπουδαῖον εἶναι ἐλεύθερον. p. 670. *Hinc paradoxa ſunt plerumque quæ docent Pythagoræi.* ſc. *exules eſſe, qui in mediâ urbe Magiſtratûs obeunt & è contrâ. Divitiis ſcatentem Egenum eſſe, & vice verſâ.*

the keeping of the Commandments, it should be (over and above) our *Reward* to *keep* them. But as there is hardly any thing *false*, which doth not seem to be *true*, (to one or other,) so there is hardly any thing *true*, which (to one sort or other,) is not seemingly *false*. As *Christ himself*, so the *Commandments* of Christ, are a *stumbling block* to *some*, and arrant *foolishness* to *others*. For men of *sensual apprehensions* cannot *discern* those felicities, which do naturally arise from the constant *keeping* of the Commandments; partly *because* they do *not keep* them, and so are *ignorant* of their *sweetness* for want of *tryal*; partly because they are *fleshly minded*, and so are *blind* to those things which must be *spiritually discern'd*.

Sect. 4. But now (besides that we have it in an express text of Scripture, that *in the keeping of the Commandments there is great Reward*, *Psal.* 19. 11.) first we can prove it by the *experience* of excellent persons in holy Scripture. Secondly, by the *promise* of *Christ himself*, in the *two next verses before* my *Text*. Thirdly, by the evidence of such plain Reasons, as even the *natural man* himself will not easily *contradict*.

Sect. 5. I cannot begin to prove this from a better *Topick* than *experience*; nor from a *better* experience than that of *David*; who hath put it upon Record in the most notable of his Psalms, (I mean the 119) that of all the good things which were desirable here on earth, the very *keeping* of his *Commandments* did still afford him a *supply*.

Sect. 6. First in the time of his *Distress*, he found it his *Comfort*, and *support*. *Unless thy law had been my delight*,

Psal. 119. 92.

delight, I should have perished in mine affliction. It was (it seems) the *only thing*, that was able to make him *outlive* his sufferings. And agreeably to that, we find him breaking out into this petition. *I am a stranger upon Earth, O hide not thy Commandments from me.* verse 19. As if he should have said in plainer terms, [O my God, since I am *friendless*, and in a very *strange Countrey*, and am to take a great *Journey* through all the *difficulties* and *Horrors* of an *Inhospitable desert*, wherein are many *salvage Beasts* to be encountred in the *way*; O do not *take away* my *staff*, deprive me not of my *Provision*, do not bereave me of my *guide*, let not thy *Commandments* be kept from mine eyes. For without the *Refreshment* and *help* of *Them*, what can *accompany* and *conduct* me into *the land of the living?* whatsoever thou *dost* unto me, give me not over to *disobedience*; or whatsoever thou *hidest* from me, O hide not thy *Commandments*. Take away *any* thing, rather than *Them*. *That* is so *terrible* a divorce, as I am not able to *indure*. For I am taught by my *experience*, * that *thy Commandments have been my comfort in my trouble*; And but for the Anchor I took in them, *the waters of the deep had gon over my soul*; and a *sea* of afflictions had *overwhelm'd* me. * verse 50.

Sect. 7. Again, the keeping of the Commandments was *Davids wisdom*. For no sooner had he said *I have more knowledge than my Teachers*, but straight he added this Reason, *because I keep thy Commandments*. His *Teachers* were such fools, as to *keep the statutes of Omri*; to wit the *wide* and *broad* way, by which they were led unto *Destruction*. But 'twas the *Policy* of *David*, to keep the *statutes* of his *Creator*; to wit the *streight* and *narrow* way which leads directly unto *life*. The verse 99. 100.

Fool.

Fool is *He* who proudly walks upon a *Precipice*; but the *meek* man is *wise*, because he walks in *plain ground*. And as the *fear* of the Lord is the *beginning* of wisdom; so the *keeping* of his *Precepts* is its *perfection*.

Sect. 8. Thirdly, the keeping of the Commandments was *Davids Pleasure* and *Sensuality*. He had *as much delight in them, as in all manner of riches.* Yea *his soul was ready to break for the longing he had to the Commandments.* He was passionately *in love with the law of God, all the day long was his study in it.* And as *Darius*, being *in love*, is said to have *gaped upon Apame with open mouth*, (1 *Esdras* 4. 31.) so we are told by King *David, that he open'd his mouth, and panted, for the ardent desire which he had to the Commandments.* Nay, *though trouble and anguish took hold upon him*, yet *the Commandments* even *then were his great Delight.*

verse 14. 16. 20. 97. 131. 143.

Sect. 9. Again, the *keeping* of the *Commandments* was *Davids project of Advantage.* He *seiz'd upon them as his heritage for ever*, and such an Heritage too, as was *the joy of his heart.* He *rejoyc'd in them as one that findeth great spoyles.* The *law of his God was dearer to him: than were thousands of Gold and silver.* The only *Trade* which he did *drive* was to *negotiate* thus with *Heaven*; and he found it even *here* the most *thriving course.*

verse 3. 162. 72.

Sect. 10. Fifthly, the *keeping* of the *Commandments* was *Davids honour. Let my heart be sound in thy statutes that I be not asham'd.* So in one place he *prays.* And he professeth in another, *that he had rather be a Door-keeper in the house of the Lord, than to dwell in the Courts*

verse 80.

Courts of Princes. For he that keeps *closest* to the *Commandments* of *God*, does hold the highest Rank in the *Court of Heaven.* An *honour* every way *adequate* to the most infinite *Ambition.*

Sect. 11. Lastly, the *keeping* of the *Commandments* was *Davids liberty* and *freedom.* *I shall run the way of thy Commandments, when thou hast set my heart at liberty.* Agreeable to that of our blessed Saviour, *henceforth I call you not servants, but Friends;* (*Joh.* 15. 15.) and we know the word *Friend* does import a *Freedom.* But because the word *Commandment* implyes a *Master*, and a *Servant*, or else a *Soveraign*, and a *Subject*; whilst *Friendship* by Philosophers is said to be amongst *equals*; we must therefore distinguish betwixt *liberty* and *looseness*, betwixt a *Free-subject*, and a *Rebellious* one, betwixt a *servant set free*, and *freeing himself* before his time. *Rebellion* is to be reckon'd the greatest *Tyrant* in the world, as *enslaving* us to the *meanness* of being *Rebels.* The truest *liberty* of the *Subject* consists in *loyalty* and *obedience* to *just Authority* and *Command*, not as of *necessity*, but out of *choice.* The *Prison* makes me *no prisoner*, whilst I *choose* the confinement which men inflict. Else a *Prince* would be a *Prisoner*, whensoever he pleaseth to be *retir'd.* *Alexander* the great was the *greatest Prisoner*, when he childishly wept for a *second world.* For as we measure any mans *neediness*, not by the *littleness* of his *Possessions*, but by the *greatness* of his *Desires*; so a *Prisoner* is one who does *want more room*, who thinks his *House* is *too little*, and his *Territories too narrow*, and therefore *labours* at least to *enlarge* his *Borders.* But the *Commandments* of *Christ* do ty us up to *Contentment*; in which is the *Absence* of all *Desire*; and in this

verse 32.

Amicitia est inter pares.

this is *perfect freedom*. For when the thing which is *commanded* is to be abſolutely *free*, (eſpecially from the *Tyranny* and *yoke* of *Sin*,) we cannot be the *leſs free*, by being obligingly *commanded*. There cannot ſure be any *ſervitude* in our being *oblig'd* to be *happy*. For then the *Angels* that *never fell* would be *enſlav'd* by their *confirmation*. No, our *Servitude* does conſiſt in our being *over-rul'd* to contrive our *miſery*, not in our being only *commanded* to ſeek our *Eliſs*. Suppoſe a *Maſter* commands his *Servant* even to *go* whether he *pleaſes*, and to *do* what he *liſts*; that is, in effect, to be a very *free-man*. We cannot ſay he is *enſlav'd*, becauſe *commanded* to be at *liberty*. For a man to be *commanded* to uſe his *freedom*, hath nothing in it of *Impropriety*; but to be *free*, and yet *enſlav'd*, imply's a *flat contradiction*. It was not by *exemption* from Gods Commands but in regard of his rigid *obedience* to them, that *Abraham* was called *the Friend of God*. And our Saviour would have us *riſe*, from the *lowneſs* of *Servants*, unto the *Dignity* of *Friends*, not by being *familiar* with him, but by *doing* [and ſuffering] *whatſoever he does command us*. The *degrees* of our *obedience* may fitly be call'd the *ſtairs of honour*, by which we *climb up* into an intimate *Friendſhip* with our *Redeemer*; yea, (which is more to be admir'd) into a mutual *Inherence*, and *Cohabitation*. For S. *John* tells us expreſly, that *he who keepeth the Commandments of Chriſt, dwelleth in Chriſt, and Chriſt in him*.

1 John 3. 24.

Sect. 12. And this does lead me, from the *firſt* to the *ſecond* Topick which I propos'd; from *Davids experience*, atteſted to us in the *Pſalms*, to the *promiſe* of *Chriſt*, (the ſon of *David*) in the two next verſes before my Text. A ſignal *promiſe*, repeated *twice* in a *Breath*;

Breath; as 'twere on purpose to *rouze up* our drowzy souls, and to provoke us unto *obedience* by a *redoubled* Reflexion on our *Advantage*. What can be more for our *Advantage*, or more agreeable to the *Ambitions*, both of the *Flesh*, and of the *Spirit*, than to *have* our own *wills*, and to be *masters* of *all* we have a *mind* to, even *all* that we are able to *want* or *pray* for? yet this is every mans portion, who does so *really love* Christ, as to *keep* his *Commandments*. For so saith the Oracle which cannot *ly*, or *prevaricate*. *Whatsoever ye shall ask in my name, that will I do.* (v. 13.) and in the very next words, *If ye shall ask any thing in my name, I will do it.* (v. 14.) A promise sufficient to make us *startle* unless we consider it long enough, to *grasp* the *whole* of its *Importance*. For we see 'tis *universal*; ἐάν τι, *if any thing*, and ὅτι ἄν, *whatsoever*; we shall have what we ask, *without exception*. And universal as it is, it is *inculcated*, and *inforc't*, by a sacred kind of *Tautology*. From whence 'tis obvious to inferr, (as it is useful to observe,) that although *vain Repetitions* are worthily *blam'd* by our blessed Saviour, yet there are many *Repetitions* which are not *vain*. It is so farr from being *vain* for our Lord here to tell us the *same* thing *twice*, that 'tis to *rivet* it in our *memories*, and to *imprint* it in our *minds*. And *what* is that which he desires may take so *deep* an *Impression* in us, but that we shall *have* our *own asking*, if we will but *so love* him as to *keep* his *Commandments*? Compare the *Text* with the *Context*, the *condition* of the promise with the *promise it self*, and you will find that the *scope* of the whole is *this*. If *you* will do *my* will, I will not fail to do *yours*. If ye will but hear *me*, speaking to you in my *Precepts*, I will be sure to hear *you* speaking to me in your *Prayers*. Give me the

little that I *ask*, and you ſhall have your *own asking*. Put your ſelves into a capacity of *injoying* as much as you can *deſire*. Apply your ſelves to ſuch a courſe, as by which ye may *make me your own*, and have *all* my *Mercies* at your *diſpoſal*. For on condition that *ye love me*, and *keep my Commandments*, I will *do* what ye will *have* me; ſetting no *bounds* unto my *grant*, but what ye do to your *Petitions*.

That this is here our Saviours meaning, will undeniably appear from thoſe parallel words, 1 *John* 3.22. *Whatſoever we ask we receive of him, becauſe we keep his Commandments*. Not *whilſt*, but *becauſe*. Not *at that time*, but *for that reaſon*. Compare this again with thoſe other expreſſions of Chriſt himſelf, *John* 15. 7. *If ye abide in me*, and *my words abide in you, ye ſhall ask what ye will, and it ſhall be don*: which is as if he ſhould have ſaid, *do you but keep my Commandments*, and *ye ſhall have me at your Command*: for ſo run the words, *ask what ye will, and it ſhall be don*. Let us be perfect in this point, before we leave it. For beſides that there is nothing, which more cloſely concerns the Text, (I mean, as it ſtands in relation to the Context,) by how much the *longer* we think upon it, we ſhall admire it ſo much the *more*. Admit that *we* were to make the *greateſt promiſe* to be imagin'd to Chriſt himſelf; we could not go beyond this, [*Lord ask what thou wilt, and it ſhall be don.*] And yet the very ſame thing ſaith *He* to *us*, *ask what ye will, and it ſhall be don, if ye will but ſo love me, as to keep my Commandments*.

Sect. 13. Where now lyes the difference betwixt *God's* doing *our* will, and *our* doing *His*, ſince he is pleas'd to *bind* himſelf by ſuch an aſtoniſhing kind of *promiſe*,

promise, (no less than * 4 *times repeated* in the very *same Sermon*) *that all we ask shall be don, ask what we will*? Certainly the difference is only this; that God does satisfie *our* wills, by way of *answer* to our *Petitions*; and we do *Homage* unto *His*, by way of *Answer* to his *Commands*. *His* compliance with *us* is an act of *Grace*; and *ours* with *Him* an act of *Duty*. God reveals *his* will to *us*, by way of *Empire* and *Exaction*, because he is our *Creator*, and we the *work* of his *Hands*. We exhibit *our* wills to *Him* by way of *Intreaty* and *Supplication*, because *he* is as our *Potter*, and *we* his *clay*. In *this* then we differ, that we *intreat*, whilst he *Commands*; but in *this* we *agree*, that we would have our *wills don*; *He* by *us*, and *we* by *Him*. Nay what will ye say, if he *intreates* us too as earnestly, as *we* do *him*? It is the saying of S. *Paul*, 2 *Cor.* 5. 20. *We are Embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.* Here is *God* (ye see) *beseeching* us, and Jesus Christ *praying* to us, (for what he *does* by his *Embassadors*, he *truly* || *does*,) that having don him all the *wrong*, we will admit of a *Reconcilement*, that is to say, that we will *love* him, and *keep* his *Commandments*. Herein then consisteth the great *Advantage* of our *obedience*, that whilst 'tis *doing God's* will, it moveth *God* to do *ours*. Which must not be accus'd as a *bold expression*, because we are taught it by *God himself*. For *if we keep his Commandments we shall abide in his love*, (*John* 15. 10.) *And if we abide in his love, all we ask shall be don, ask what we will*, *John* 15. 7.

* John. 14. 13, 14 John 15. 7. John 16. 23.

|| τὰ διὰ φίλων δι' ἡμῶν πως ὄντα. Arist. Eth.

Sect. 14. But here it may easily be objected to all that hath hitherto been spoken, that however our *Saviour* hath made this *Promise*, yet not one of his

Diſciples hath ever ſeen its *Performance*. For where is he in all the world, who can ſay his *Petitions* have *all* been *granted*? how many *ſick* and *poor* Chriſtians have pray'd to Chriſt for *health* and *honour*, who yet have dyed of their *diſeaſes* in perfect *beggary*, and dropt unregarded into a grave of *forgetfulneſs* and *obſcurity*?

Sect. 15. The *Anſwer* to this will be *ſhort* and *obvious*. That the great and precious promiſe is not *abſolute* but *conditional*. Had the *promiſe* been *abſolute*, the *objection* brought to it had not been capable of an *Anſwer*; it would not lye in our power to *clear* our *Saviour* from *breach of Promiſe*. But the *promiſe* being *conditional*, is more or leſs to be *perform'd* by him that made it, as the *condition* ſhall be *obſerved* by them on whom it is *injoyn'd*. Now thus ſtands the Caſe betwixt our *Saviour* and *our ſelves*. In the two next verſes before my Text, (and *John* 15. 7.) we have a *general promiſe* beſtowed on *his* part; and in the words next after we have a *reaſonable condition* requir'd on *Ours*. The promiſe is on his part, *that we ſhall have what we ask, ask what we will*. The Condition is on *ours, that we abide in him, and that his words abide in us*; that we *love him ſo farr, as to keep his Commandments*. Now the man being nam'd who hath *not broken* the *condition*, it will be eaſy to name the man in whom the *promiſe* hath been *accompliſh't*. In the very * *ſame meaſure* we mete to *Chriſt*, it is but juſt he ſhould mete to *us*. If we will needs *reject* his *Precepts*, how *can* he do leſs than *neglect* our *prayers*? with what modeſty can we expect, that *he* ſhould *give* us what we *deſire*, whilſt we *pay* him not the tribute which *He commands?* what incouragement has our Saviour to be ſtill *gratifying* of *us*, whoſe common practice it is to

* Matth. 7. 2.

incenſe

incenſe or *grieve him*? nay, (to deal *freely* with our *ſelves*, and but *ingenuouſly* with *Chriſt*,) what man is there amongſt us who is not ready to confeſs, that we have croſs't *his* will, more than *he* hath croſs't *ours*? had not *he* been more inclinable to grant our *Prayers*, than we commonly have been to yield obedience to his *commands*, what ſhould we many times have don for *Food* and *Rayment*? how could we *ſow* in the *ſpring*, with any expectation to *reap* in *Autumn*? *this* may therefore be ſufficient to free his *promiſe* from the *objection*, that he *performes more* of it, than we have don of the *condition* on which 'twas made. Nay as his *promiſe* is vaſtly *greater*, than we have the *goodneſs* to *deſerve*; ſo his *performance* of it is *more*, than we have the *Impudence* to *require*. For if we *love* him but *little*, he *grants* us *much*, if we *obey* him but *ſeldom*, he *thanks* us *often*. And if he gives us not *all* we ask, it is becauſe we do *not love* him with *all* the love that he *requires*; ſuch as employ's our *whole ſtrength* in the conſtant *keeping* of his *commandments*.

Sect. 16. The *objection* being thus *anſwer'd*, and the *promiſe* of our Saviour thereby made *clear*, I proceed from the *ſecond*, to the *third* Topick which I propos'd; that is, to ſuch a kind of reaſoning, as the *natural* man *himſelf* will not eaſily *contradict*.

Sect. 17. Firſt twill be granted by all the world, as well by the *Jew*, as by the *Chriſtian*, as well by the *heathen*, as by the *Jew*; as well by the *Atheiſt*, as by the *Heathen*, all will ſay with one mouth, that they *deſire* to be *happy*, and that *happineſs* is ſo *lovely*, they *cannot chooſe but* deſire it. Perfect *happineſs* is the object, which *alone* cannot fall under the *liberty* of the *will*. It is as *natural* to *deſire* it, as for a *ſtone* to tend

down-

downwards. Indeed 'tis *easie* to *mistake*, but 'tis *impossible* to *refuse* it. I say 'tis easy to *mistake* a *false* happiness for a *true*; and to *refuse* the *true* happiness in adherence unto a *false* one. But *happiness* cannot be *refus'd*, by any man who does *believe* it is *truly such*. Consummate happiness is the *center* towards which we *all* travail, let our errors and vices be what they will; and however we may *differ* about the *way* that *leads* to it, yet we *agree* in our *Intentions* to hit the *end*. For though there are that *seek death*, and with *Hell* are at *agreement*, and *pull destruction* upon *themselves* with the *work of their Hands*; yet 'tis because they *mistake* their *Bliss*, *not* because they *prefer* their *miserie*. Every man in the world does love the quenching of his thirst; *Desire* is the *thirst* of every mans *Soul*; *Satisfaction* is the *quenching* of all *Desire*. And though a man *wanders* never so much in the *way* that he is *going*, yet the *end* of his *Journey* is *satisfaction*. So that aymming (as we do) at being *happy*, and *setting out* (as we do) from the *pure* hands of a Creator, we should not be able to miss of happiness, were there not many ways of *erring*, betwixt the *circumference*, and the *center*. *Epicurus* went *one* way, *Eudoxus another*, *Diodorus* a *third*, *Herillus* a *fourth*, the *Stoicks* a *fifth*, the *Peripateticks* a *sixth*, (as hath been * elsewhere observed) the *Gymnosophists* a *seventh*, the *Herodians* an *eighth*, the *Mahomedans* a *ninth*, and we who are *Christians* do go a *tenth*; but *all* agree in their *desires* of being as *happy* as it is *possible*. This I therefore set down as my *first postulatum*, and as that which will be granted by men of *all sects*; that though *happiness* is *mistaken* by several sects, and as diversly *defin'd* as 'tis *misunderstood*, yet to be *absolutely happy* in the general notion of the *word*, is the common *desire* of *all the world*.

* Sinner Impleaded, *part.* 1. *ch.* 1. *Sect.* 6.

Sect. 18.

Sect. 18. It will *secondly* be granted by men of all sects, that a mans *happiness* does consist in the complete *satisfaction* of his *desires*. For our *desires* are our *capacities*, or our *emptiness* of soul. How much soever we do *desire*, so much we *want*, and stand in *need* of. Now because there is nothing which *nature* hates *more*, than to be *empty*, or in *want*, there can be nothing *more natural*, than to *covet* a *fulness*, or *satisfaction*. But the *largest* of *Vessels* can *want* no more than it will *hold*, nor can it *covet* more than will make it *full*. And therefore the *filling* of our *desires* (vessels of *infinite capacity*) cannot choose but be that, wherein our *happiness* does *consist*. Which *fulfilling* of our *desires* is nothing else but *contentment*, or *satisfaction*.

Sect. 19. Now hence it follows unavoidably, that if a mans Happiness does consist in the complete *satisfaction* of his *desires*; and if that is nothing else, but an absolute *contentment*, or *self-sufficience*; and if the *Commandments* of *Christ* do *ty us up*, or *oblige* us to such *contentment*; then his *Commandments* of necessity do make it our *duty* to be *happy*, and by consequence an *happiness* to *do* our Duty. In this there is nothing to be *deny'd*, no not so much as by the *Atheist*, unless it be that *Christs commandments* do oblige us to *contentment*, or *self-sufficience*; and that will easily be prov'd by the *Tenor* of them, which himself hath *sum'd up* in the 12 *chap.* of S. *Mark v.* 30, 31. where *all the law and the Prophets* are said to *hang* upon these *two hinges*, *Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength; and thy Neighbour as thy self.* Now he that *loves God with all his heart*, will in *him* set up his *Rest*;

Reſt; his whole *delight* will be *in* him, his whole *dependence* will be *on* him; he will *not love either the world*, or *the things of the world*; in *whatſoever ſtate he is*, he will be ſure to be *content*; he will not (with *Martha*) be ſollicitous and *careful of many things*; but
Luk. 10. 40, 41. eſpowſe (with *Mary*) the *one thing that is neceſſary*. He will be inwardly *full of joy in the Holy Ghoſt*; his *converſation will be in Heaven*; and the *tranquillity* of his *Conſcience* will be the *beginning* of his *Bliſs*. Thus it muſt needs be with *him*, who is perfectly *amorous* of his *Maker*; and perfectly *amorous* of his *Maker* he needs muſt be, who *loves him with all his heart and ſoul*. This is the *ſumm* of our *whole Duty* towards *God*, and this is the *effect* of *diſcharging* his duty, and ſo 'tis our *duty* to be *happy*, and therefore an *happineſs* to *do* our Duty. The *ſumm* of our *duty* towards our *Neighbour*, is *to love him as our ſelves*; and the *effect* of this duty is full *contentment* and *ſatisfaction*. For we are *neighbours* unto *all*, for whom *Chriſt dyed*; and he dyed for our *enemies*, as well as *Friends*; and if we love *all* the *world* for which *Chriſt dyed*, with ſuch a *ſingleneſs* of love as we love *our ſelves* with, we cannot fail of obſerving that *other* Precept of our Saviour, *Matth.* 7. 12. which is *the doing unto others, as we would that others ſhould do to us*. And then, by a conſequence unavoidable, we ſhall not covet *another* mans goods, becauſe we would not that *another* ſhould covet *ours*. And coveting *nothing* that is *anothers*, we cannot chooſe but be *ſatisfied* and *contented* with our *own*. And in *contentment* or *ſatisfaction*, (which are Synonymous) it will be granted by all the world that *real happineſs* does *conſiſt*.

Sect. 20. Now if the *loving* of *one another*, even as *Chriſt*

Christ hath loved *us*, and as *our selves* do love *our selves*, does infer our *loving God, with all our heart*, (as S. *John* does clearly intimate, 1 *Joh.* 4. 20.) And if the Commandments of our Lord do amount all to this, *that we love one another with such a love*; (as our Lord does clearly intimate in the 13, 14, 15, and 17. *chapters* of S. *John's Gospel*;) then we discern the great *reason* of those expressions of S. *Paul*, *He that loveth another hath fulfilled the law.* And *all the law is fulfilled in this one word, thou shalt love thy Neighbour as thy self.* And if these things are so, then all the *moral law of Moses*, which is withal the *law of Christ*, does make it our *Duty* to be *content*, and by consequence to be *happy*, and by consequence an *happiness* to *do* our *Duty*. For he that saith in plain terms, thou shalt not only *not rob*, or *defraud* thy neighbour, (of his *life*, his *wife*, his *goods*, or his *good name*,) but thou shalt also *not covet any thing that is anothers*; doth clearly say, (in effect, and substance,) thou shalt be *satisfied* with thine *own*; thou shalt not be in any *want* of the things *without*, but shalt have *happiness within* thee; all thy *desires* shall be *fulfill'd*; thou shalt have absolute *contentment*, and *satisfaction*; and the *Angels* of *Heaven* can have *no more*. This is the *precept* which I *command*, and this the *Duty* thou art obliged to *perform*, *Thou shalt not covet what is not thine*; that is to say in other words, *Thou shalt be as happy as I would have thee.* Rom. 13. 8, 9, 10. Gal. 5. 14.

And thus at last I have proceeded unto the ὅπερ ἔδει δεῖξαι, or thing proposed to be prov'd.

Sect. 21. Another way whereby to prove it, will be to argue from that Trichotomie, in the 6. *chapt.* of *Micah*, at the 8. *verse*; where the whole *Body* of the *Commandments* is compendiously divided into these

three members, to do Justice, to love Mercy, and to walk humbly with our God. The *first* of which bestows upon us a full *Serenity* of *mind*, the most desirable felicity of being *satisfied* with *our selves*, and so by consequence it yields us the greatest *pleasure*. The *second* is not only to make our *Donor* to become our *Debtor*, but to lend him our Riches upon *Increase*; nor that for *ten* in the *hundred*, but for *an hundred-fold* the *Principal*, (*Mat.* 19. 20.) and by consequence it yields us the greatest *gain*. The *third* is that which speaks us *masters* of our *selves*, by speaking us *servants* to a *master*, whose service is not only *Freedom*, but *Empire* too. *Illi servire, est regnare*, saith *Espensæus*. And giving us the advantage of that most *honourable subjection*, which in *Tacitus* his judgment does place the Subjects above their Prince, makes us *Favorites* in the *Court* of the *King* of *Heaven*; and by consequence it yields the greatest *Honour*. So that unless we are professedly *Platonick Lovers* of Disobedience, all our *Duties* are conformable to the very *unrulyest* of our *Desires*. The *doing of Justice* does comply with our *Sensuality*; the *loving of Mercy* with our *Avarice*; and to *walk humbly with our God*, is very agreeable to our *Ambition*.

Sect. 22. Lest this should seem at first hearing to be but a phansiful way of arguing, I shall *shew* it once more by a *clearer light*.

As for the first, *the doing of Justice*, it entertains its entertainers with *peace of Conscience*, which (in the wise man's Judgment) is *a continual Feast*. It is so *acceptable* and *pleasant* to reflect in a mans Thoughts upon his having *don well*, having *wronged no man*, *defrauded no man*, but dealt *righteously* with *all*; that any man whose *understanding* hath not quite lost its *Tast*, may

may make as pleasant a *meal* on a *mess* of *Honesty*, (I speak of *likeness*, and not *equality*,) as if he had *din'd* that day in *Paradise*, and taken his *Supper* in *Heaven it self*.

Sect. 23. The second, *the loving of Mercy*, is the giving our selves a *Right* to what we have, by our parting with the *possession*. For *non videtur cujusquam id esse quod casu auferri potest*, saith *Caius* the Lawyer. Nothing is properly *our own*, which can possibly *cease* to be so, by being entrusted unto a Treasurie where *rust and moth can corrupt*, or *where thieves break through and steal*. From whence it follows, that 'tis the *Thrift* (if not the *Avarice*) of a merciful man, to make *Heaven* his *Coffer*, and to *Inventory* his *Goods*, by the *number* of the persons to whom he hath been a *Benefactor*. For in propriety of speech, we are *worth* no more than we have wisely *given away*. And that the *parting* with our *possession* is no *infringing* of our *Right*, appears not only by *Gods*, but *Justinians* Law. For *& eum habere dicimus qui Rei dominus est, æque ac eum qui Rem tenet*, saith *Ulpian*. And this Rule of the *Civilians* you may interpret out of S. *Paul*, *For when* (saith he) *we are poor by making many rich, we are as having nothing*, and *yet possessing all things*. 2 Cor. 6. 10.

Sect. 24. Lastly for the Third, *the walking humbly with our God*, it is not only the *safest*, but *noblest* temper; not only the most *christian*, but the most *hansome* quality. And thence is call'd by S. *Peter*, not only πολυτελὴς, (that is) *profitable*, or *gainful*, in relation to *God*, of whom it looks for its *Reward*; but κόσμιος too, that is *hansome* or *comly* in the sight of *men*. 1 *Pet.* 3. 4. Where having said wherein *comliness* does but *negatively* consist, [*not in the plaiting of the hair*, or

putting on of our apparel,] he proceeds to inform us wherein it *positively* consists, to wit *in the hidden man of the heart, in that which is not corruptible, even the Ornament of a meek and a quiet spirit.* 'Tis *this* that makes us *like the Queens Daughter, all glorious within.* And therefore when *Celsus* upbraided *Origen* with that *degenerous modesty* of the Christians, (for so it was in his Accompt,) their withdrawing themselves from *publick Business*, and refusing the *honours* of the *Court*, or the *Commonwealth*; *Origen* answers that they did it, [τηροῦντες ἑαυτοὺς μείζονι καὶ θειοτέρᾳ λειτουργίᾳ,] as keeping themselves for a *diviner*, and a *more honourable* employment. For seeing *Christ* was the *Master*, whom 'twas their Pride, and their Glory, and their Happiness to *serve*, they were most *ambitious* of that *Quality*, which made them *fittest* for their *obedience.*

Sect. 25. Thus have I shew'd in some particulars, how the *Goodness* of every Action is very sufficient for the *Reward* too; And how *obedience* to the *Commandments*, were it not itself an *abundant Recompense*, hath enough of Heaven in it to give us happiness *without* one. In so much that our Saviour might well have said, (not if ye love *me*, but) If ye love your *own selves*, *keep my Commandments*; even because the *keeping* of them can add no otherwise to *His*, than as it makes for *Our* advantage.

And having hitherto consider'd our Saviours Precept touching the *keeping of his Commandments*, as the *greatest* expression of *his* love to *us*; I am *next* to consider the *keeping* of them, as the *greatest* expression of *ours* to *Him*; And so by consequence am to proceed to the *third Inference* I propos'd,

CHAP.

CHAP. III.

That as the greateſt expreſſion of Chriſt's *Love to* us, *is his taking it as a* kindneſs *that we be* kind *unto* ourſelves; *ſo the greateſt expreſſion of* ours *to* him, *is to* do thoſe things *which* he enjoyn's us.

Sect. 1. AND ſure the *Truth* of this Inference will not need much labour to make it evident. For *all* expreſſions of our Love, however *many*, or *great*, in point of *number*, or *degree*, are comprehenſively reducible unto one of theſe Heads, either *Formal*, or *Real*; In *ſhew*, or in *ſubſtance*; in *word*, or *deed*. And in reſpect of theſe two, our Bleſſed Saviour does diſtinguiſh betwixt his *flatterers* and his *Friends*. We have an example of the former, *Luke* 6. 46. *Why call ye me Lord, Lord, and do not the things that I ſay?* We have an example of the later, 1 *John* 15. 14. *Ye are my Friends, if ye do whatſoever I command you.* And an example of both together, *Mat.* 21. 28, 29, 30, 31. Where the ſervant that ſaid, he *would not go, but went*, is more juſtified than the other, who ſaid *he would*, but *went not*. Our Saviour's *flatterers* then are they, who make *Profeſſion* of their Love; who give him very *good words*; who in their *Prayers* and *Predications* breath out nothing leſs than *kindneſs*, and *Admiration*; but not proceeding any farther, than the bare *wording*, and *profeſſing*, and *breathing out* of their Affection, they cannot challenge a better *character*, than

than that *they love him from the teeth outwards*, and this becauſe their *Expreſſions* are meerly *verbal*. Whereas the *Friends* of Chriſt are they, who add the *Proof* of Love to the due Profeſſion; ſtudy to *live* by his *Example*, and in *obedience* to his *Commands*; eſpowſe a *Fellowſhip* with his *Death*, and a *conformity* to his *Sufferings*; are rather for *Chriſt*, though at the *Barr*, than for a *Pilate*, though on the *Bench*; very much rather for the *oppreſſed*, than for the *perſecuting* ſide. Which evinceth that their *Love* muſt needs be *Real*, and from the *Heart*, becauſe they are ſturdily at the *coſt*, and the *pains* to *prove* it.

Sect. 2. That this indeed is the difference betwixt the *flatterers* and *Friends* of Chriſt, as betwixt a meer *verbal* and *Real* Love, we have a full confirmation
1 John 3. 18. from the words of S. *John*. My little children, (ſaith he,) *Let us not love in word, neither in Tongue, but in Deed, and in Truth.* That is, let our Love be *without diſſimulation*; let it be *legible* in our *Actions*, not only *audible* in our *Voice*. Let us demonſtrate our love to *Chriſt*, by ſhewing our love unto his *Members*. Nor that by ſpeaking them fair, and paying Civility to their
verſe 17. perſons, But *by opening the Bowels of our compaſſion towards their needs*. S. *James*, in his Epiſtle, hath ſet it out
Jam. 2. 15. 16. to the life. *If a brother or ſiſter* (ſaith he) *be naked, and deſtitute of daily food, and one of you ſay unto him, depart in peace, be ye warmed and filled, but ye give him not thoſe things which are needful to the Body, what doth it profit?* There we have in S. *James*, by way of *Inſtance*, what we found in S. *John*, by way of *Advice*, and *Exhortation*. For he that ſaith, *go in Peace, be ye Warm, or full*, he expreſſly is the man that *loves in word, and in tongue*. But he that *gives thoſe things which are needful*

needful to the Body, he is properly the man that *loves in Deed*, and in *Truth*.

Sect. 3. Now that which is the greatest proof of our Love to Christs *Members*, does carry with it the greatest Proof of our Love to *Christ*. Who, what is don unto his *Members*, does take as don unto *Himself*. He that persecutes and plunders his *Fellow-Christian*, does persecute and plunder his *Master Christ*. And Christ hath said what he will say to such as these in the Day of Judgment, *In as much as ye have don it unto one of the least of these, ye have don it unto me.* *Mat.*25.40. So that the reason is very evident, why S. *Paul* sets out our *Love as the fulfilling of the Law*; And summ's up *all the Commandments* into this one Precept, *Thou shalt love thy Neighbour as thy self*; Because the *Proof* of our *obedience* to the *Commandments of the Law*, is our *doing unto others*, (in Acts of Justice, and works of Mercy,) as we would that *others should do to us*. Rom.13.9,10.

In a word, so very strict is the Connexion betwixt the *Love* we have to *God*, and our *love* to *one another*, as well as betwixt the *Love* of *Both*, and the *keeping of the Commandments*, that S. *John* sets them down as the *Marks* and *Tokens* of one another. 1 *John* 5. 1, 2, 3. The *Love* of our *Neighbour* is a sign of our *Love* to *God*. (*v.* 1.) Our *Love* to *God* is a sign that we *love* our *Neighbour*. (*v.* 2.) And our *keeping his Commandments* is the cleerest Diagnostick and Sign of *Both*. (*v.* 3.)

Sect. 4. To make it yet more apparent, that our *Obedience* is the best *Argument* and highest *Expression* of our *Love*, let us compare the way of reckoning by our *Saviour* in the Text, with that most general way of reckoning which we observe amongst *our selves*. Do

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we not ever reckon *Him* the lovingſt *Subject* to his *Soveraign*, whom we find the moſt exact in *keeping* the *Oath* of his *Allegiance*? And who, in reverence to his *Loyalty*, deſpiſeth his *Livelihood*, and his *Life* too? Do we not worthily reckon *Him* the lovingſt *Son* unto his *Parents*, who *obey's them in all things*, without Exception? And conforms to *their* will, however croſs unto his *own*? Do we not juſtly reckon *Him* the lovingſt *Servant* to his *Maſter*, who *goes* as ſoon as he is *ſent* and *comes* as ſoon as he is *call'd*, and *does* exactly as he is *bid*? And does not our Saviour in the Text take the very ſame meaſure of our Affection? Does he not ſend us to our *obedience*, as the *manifeſtation* of our *Love*? He does not ſay, *If ye love me, believe the Truth of my Promiſes, and ſtrongly rely upon my Merits; Be ſure to honour me with your lipps, and call your ſelves by my Name*; But, *If ye love me, do the things that I ſay. If ye love me, perform my Will. If ye love me keep my Commandments.* Men may *talk* what they pleaſe of their *Love to Chriſt*; and praiſe *themſelves*, as they do *Him*, as far as *words* and *phraſes* come to. But if they are *Lovers* of the *World*, and make it their *Buſineſs* to get its *Favour*; if they either *defraud* or *perſecute*, and ſeek to *build* their own *Greatneſs* upon the *Ruins* of *other* men; if they are *Servers* of the *Times*, and *lick* themſelves for that Cauſe into *every ſhape*, and have mens perſons in admiration becauſe of Advantage; they are as far from *loving* Chriſt, as from *keeping his Commandments*. And ſo they are as diſtant from it, as *ſincerity* is from *Diſſimulation*. Which may be farther made appear by the Rule of contraries. For

Sect. 5. *That* muſt needs be granted to us as the greateſt Expreſſion of our *Love*, the *contrary* to which is

is the greatest expression of our *Hatred*. And suppose we *hated* Christ, as much as a *Julian*, or a *Jew*; could we do him a *greater* Injury, than that of *breaking his Commandments?* we cannot *whip* him at a *post*, or *nail* him again unto a *cross*, or thrust a *Launce* into his *Side*; for which we are not *thankworthy*, because we *cannot*. His *Body* being out of our reach, and lifted up above our malice *at the right hand of God*. But that which is *dearest* to him on earth, is *the whole Body* of his *Commandments*. Which whosoever breaks *wilfully*, would be as ready to break his *bones* too, had he but *Power*, and *Opportunity*, as well for the *one*, as for the *other*. His *Commandments* at the worst can be but voluntarily *broken*; And the *Devil* himself can do no more; And yet how many are call'd *Christians*, who do no less? Now what are all his *Commandments*, but *Exhibitions* of his *Will*? And therefore to violate the *former*, what less can it be, than to *make Head* against the *later*? And sure when *Christians* are *Antichristians*, by living in absolute *opposition* to the *declared will* of *Christ*, they do not only labour to put him *privately* to the *Blush*, but they *paradigmatize* him, and cast a *publick disgrace* upon him; or (in the words of the Apostle) *they even tread him under their feet*; and *put him to an open shame*. And *this* being clearly the greatest expression of their *Hatred*, 'tis plain the *contrary* to This is the greatest expression of their *Love*. Heb. 6. 6. & ch. 10. v. 29.

Sect. 6. Shall I then give you the *character* of one that *truely Loves Christ*, that we may judge of *our selves* in relation to him? The truest character I can give him is briefly this. He who does not so *profess* and *own* the Godhead of Christ in *words*, as to *deny* it in his *works*, with the antient *Gnosticks*; he who does not

fall down and worſhip the *Idols* and *Images* of *opinion*, which either *Hæreſy* or *Schiſm* would have *ingraven* within his *Head*; he who takes not his *name in vain*, either by *preaching for a pretence*, or by the *Hypocriſy* of his *Prayers*; He who breaks not the Sabbath, by his preferring *Acts of Sacrifice* to *works of Mercy*; or by the cheap and eaſy way of *appearing Righteous unto men*; He who *honoureth his parents*, both publick and private, Eccleſiaſtical and Civil; and cannot ſwallow the *leaſt Rebellion*, though in pretence of the *greateſt liberty*; He who commits not any *Murder*, under pretenſe of an *Holy war*; but is ſo very far from *that*, as not to be *angry* with his Neighbour, without a juſt *cauſe*, and an equal *meaſure*; he who commits not an *Adulterie*, no not ſo much as in his *eye*; nor admits of any *whoredom*, with his *Inventions*; He who neither *ſcrews* himſelf into another mans Right by *ſecret Fraud*, nor *breaks in* upon it by *open violence*; But chooſes rather to be *defrauded*, and tamely delivers up his *Coat* to him that takes his *Cloak* from him; He who inſtead of being an *anxious heaper up* againſt hereafter, contents himſelf with his *daily bread*, and truſts Providence for *the morrow*. He who does not ſmite his Neighbour, no not ſo much as *with the Tongue*; does not invade his Neighbours Goods, no not ſo much as in his *wiſh*; but does in all things to *others*, as he would that others ſhould do to *him*; 'tis *he* that truly *loves* Chriſt, becauſe 'tis *he* that truly *keepeth his Commandments*.

Sect. 7. But here perhaps an *Antinomian* may thus *object*. If the caſe does ſtand thus, that none can truly *love* Chriſt, who do not *keep his Commandments*; and that his *Friends are they alone*, who do impartially perform *WHATSOEVER he does Command them*;

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(to use the words of Christ himself, *Joh.* 15. 14.) None by consequence are *the Friends* and the *true lovers* of Christ, but such an *irrational* sort of Creatures as *Wind* and *Water*. For whilst the *best men* on earth are a kind of *Rebels*, either by *doing* what he *forbids*, or by *omitting* what he *requires*. These *irrational things* are doing *WHATSOEVER he Commands them*. We know *the Waters* at his Command did very readily *drown the world*; and as readily at his Command did they *retreat* into their *Channels*. At his Command they *stood up*, and made a *Wall of Defence* on either side of his People *Israel*; yet at his contrary Command too, they *over-ran* and swallow'd up the *Ægyptian Host*. When he said unto the *Wind* which threatned an *Hurrican* in the sea, [*Peace, be still,*] whereupon the *wind ceased, and there was a great calm*, (*Mar.* 4. 39.) *What manner of man is this* (said his Disciples in a Fright) *that even the wind and the sea obey him?* (*v.* 41.)

Sect. 8. The Answer to this is extreamly obvious. For Christ directed those words, [*Ye are my Friends if ye do whatsoever I command you, and if ye love me, keep my Commandments,*] to Creatures capable of *Friendship*, because indued with a principle of *choice*, and *Reason*. Not only subjects of a *natural*, but of a *voluntary obedience*; an obedience sweetly *streaming* from the generous Fountains of *Love*, and *Gratitude*. But to the *Wind* and the *Sea* he could not speak in such language; Because however they were *punctual* in whatsoever he did *command* them, yet it was not out of *choice*, but out of meer *Necessitation*. And so their *punctual obedience* was but an Argument of their *weakness*. 'Tis true indeed that in respect of our Saviours *speaking* unto *the sea*, with a [Σιώπα, πεφίμωσο, *Peace, be still,*] Mark 4. 39.

ſtill,] we may by a figure at leaſt aver, he gave it a *Law*, or a *Commandment*. And in as much as that *ſea* did *do* exactly as he had bid it, we may *figuratively* call it the ſea's *obedience*. But in as much as our bleſſed Saviour did *bring to paſs* what he Commanded by power perfectly *irreſiſtible*, and that the *ſea* could *not poſſibly not* have don what it did, it did rather *not reſiſt*, than *obey* the precept. For the *ſea* in that *calm* was *meerly paſſive*. And by an uſual *Catachréſis* was ſaid to *do*, what in *propriety* of ſpeech it did only *ſuffer*.

Sect. 9. Yet I ſhall venture to draw a *motive* to our Obedience by way of *choice*, from the obedience of other Creatures which is by way of *Neceſſity*, becauſe I find it the very method which God himſelf is pleas'd to uſe, whilſt he is preaching to a *Rebellious*, *revolting people*, *Jer.* 5. 22, 23 For there he preſſeth them to *obedience* from the conſideration of *the ſea*; which though *unweildy*, and *impetuous*, and apt to be *gadding of it ſelf*, is yet ſo *bound* and *bridl'd up* by the *Command* of its *Creator*, as that it *never tranſgreſſeth* in any kind. Now what *Reaſon* is there aſſignable, why *we* are abler to *rebel* than the mighty *Ocean*? 'tis not ſure that we are *ſtronger*, much leſs is it that God is *weaker*, in reference to *us*, than he is to *It*. The reaſon therefore muſt be taken from the *condition* of our *Wills*; and from the *different operations* which God exerteth upon *us*, and *Inferiour creatures*. On *us* he worketh by his *Grace*, in ſuch a *competent* kind of *meaſure*, as that he leaves us a poſſibility either to *uſe*, or to *abuſe* it. On *Them* he worketh by his *Omnipotence*, in ſuch an *overruling* and *compulſatory* way, as to make their *obedience* become their *Nature*. If God ſhould operate upon *us* by the ſame Almightineſs, by which *he placed the ſand*

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for the bound of the Sea, and by which he is able to ſubdue all things unto Himſelf, one of theſe two Abſurdities would unavoidably follow from it. Either *firſt* that 'tis as impoſſible for men to violate God's Law, as for the *ſea* to expatiate beyond the Bounds which he hath ſet it; or that *ſecondly* 'tis as *eaſy* for the *ſea* to break forth beyond its Bounds, as for a man to be a *Sinner* or a *Tranſgreſſor of the Law*. But becauſe theſe two are moſt inſufferable Abſurdities, it therefore follows of neceſſity, that God works otherwiſe upon *us*, than he does upon *irrational* and *ſenſeleſs* Creatures. On *them*, by power *irreſiſtible*; on *us*, by a *moral perſuaſion only*; which may ſtrongly *incline*, but not *inforce* us. Nor can any reaſon be given, excepting only this one, why *men* and *women* who are indued with ſo much *Reaſon* and *Education*, ſhould ſhew themſelves more unruly, than the *Fire*, or the *whirlwind* with which 'tis *acted*; than the *ſea*, or the *Tempeſt* wherewith 'tis *driven*. Never was it once heard that God did utter any ſuch wiſhes, *O that the ſea had been obedient! O that the wind had not revolted! O that the fire had don exactly as I commanded!* For *theſe* did never diſobey the *Abſolute will* of their Creator. But God is oftentimes wiſhing throughout the Scriptures, *O that there were ſuch an heart in them, that they would fear me, and keep all my Commandments always! O that they were wiſe, that they underſtood this, that they would conſider their later end!* The reaſon is, becauſe we *fail* in our *obedience* to the *conditional Will* of God, although the *grace* of God in us does give us *Ability* to *obey*. Nor do we *only* find him *wiſhing* in relation to the *preſent*, or *future* times, *O that they were wiſe! that they would conſider!* But he hath *wiſhes* alſo which look on what is *abſolutely paſt*; *O that my people had walked*

1 Cor. 15.

Deut. 5. 29.

Deut. 32. 29.

Pſal. 81. 13. Iſa. 48. 18. *walked in my wayes! O that thou hadſt hearkned to my Commandments! O that thou hadſt known the things that belong unto thy peace!* which what leſs can it imply, than the *ſufficiency of Grace* with the natural *freedom of the Will*, whereby thoſe *Rebels* had been *inabled*, before they actually *rebell'd*, to have *abſtained* from thoſe *Rebellions*. For had not *Iſrael once* been *able* to have walk't in *God*'s wayes, before the *habit* which they *got* of walking only in *their own*, God could never have expreſſed himſelf by *wiſhing*, *O that Iſrael had walked in my wayes!* For *that* had been in effect as if his *wiſh* had ran thus, O that *Iſrael* had *don*, what 'twas *impoſſible* for them to *do*. So as 'tis evident even from hence, that men do *break* his Commandments, not for want of an *ability*, but *will* to keep them. We want nothing but *love* to make us as *dutiful* out of *choice*, as the other Creatures are out of abſolute *Neceſſity*. And 'tis our fault we want the *Habit*, becauſe we want not the *motives*, or *means* of love. For (not to *repeat* the means and motives which I have * formerly reckon'd up on the like occaſion, it ſhall ſuffice me to ſay at preſent, that) *God was in Chriſt reconciling the world unto himſelf*, as well as *by and through Chriſt* reconciling *himſelf* unto the *world*. We have the means from *without*, for he hath given us *himſelf* to make us love him; which why ſhould we not do, when he is every way *lovely*, or rather *loveline ſs itſelf*? We have the means from *within*, for he hath given us his *Grace* whereby to love him. And though by an argument *ab effectu* we often prove it *not irreſiſtible*, yet we cannot but confeſs it to be *ſufficient*; becauſe he *commandeth* us to love him, and for the *love* we bear to him, to *keep his Commandments*. Nor does he *Command* 2 Cor. 8. 12. *Impoſſibilities*. He expecteth not to *reap*, but after the meaſure

* *Sinner Impleaded.* part. 2. ch. 3. Sect. 6, 7, 8, 9, 10.

measure that he hath *sown*. The *highest pitch* of his *Commands* is that we love him *with all our Hearts*; that is to say, *with all our might*, or with the *utmost of our Ability*. And 'tis certain that we are *able* to *love* him *as* perfectly as we are *able*, because the *negative* to *that* would be a flat *contradiction*. And so 'tis very sound Logick, to say we *can* love our Saviour, because we *ought*. What 'tis a *duty* for us to *do*, is therefore *possible* to be *don*.

Sect. 10. Why then *do* we not love him, whilst 'tis so evident that we are *able*? And if we *do love* him as we are able, why not give him our *obedience* as the greatest *expression* of our *love*? why should the privilege of our *Reason* make us more *lyable to Rebellion*, and by consequence more *unreasonable*, than that *inferiour* sort of Creatures which have *no reason at all*? Are those *Vassals* of the Almighty so wholly addicted to his Commands, and shall we who are his *children* be most *averse*? shall we *despise the Riches of his Goodness*, and *Forbearance*, because he is willing that his *Goodness* should fairly *lead* us into Repentance, and not that his *Omnipotence* should *dragg* us to it? Shall we be evil so much the *rather*, because *He* is *good*? And offend the more *boldly*, because his *Grace* hath *abounded* to us? Shall we break his Commandments, because he hath put it unto our *choice*, and not *inforc't* us to keep them *against our Wills*? Shall we convert that noble *liberty*, which he hath given us, into *looseness*? And take occasion to be *Rebellious*, from *His* leaving us to be *free*? Shall we so very ill requite him for his great Favour and Partiality, as to become the very *worst* of all his Creatures under Heaven, because *He* made us the very *best*? Methinks it should *melt* us into

Obedience,

Obedience, that God is pleas'd to deal with us as *noble* Creatures; as Creatures capable of *Friendſhip*; as Creatures made of the moſt *liberal* and moſt *ingenuous Conſtitutions*. That he is pleaſed to *perſuade*, where he hath power to *Compel*; and ſo far forth to *command* us, as ſtill to leave us *Free-men*. That he is pleas'd to ſpeak to us, (as here he does) not in the ſtile of an *abſolute Soveraign*, [*If ye cannot reſiſt me*,] nor in the ſtile of an *Angry Judge*, [*If ye ſtand in fear of me*,] but rather in the ſtile of a zealous *Bridegroom*, [*If ye love me*, keep my Commandments.] This is moſt for our Glory, as well as *His*, that we be not only *punctual*, but *cheerful* alſo in our duties; and that we give him our *Obedience*, as the natural Iſſue of our *Love*. It being a *bravery* of Devotion, and a generous *nobleneſs* of Spirit, to be *afraid* of *Disobedience* to the Lord Jeſus Chriſt, not ſo much becauſe a *Judg*, able to *terrifie* and *drive* us from our Corruptions, as becauſe he is a *Saviour*, who rather *draws* us to himſelf by *the Bands of Love*.

Hoſ. 11. 4.

But now 'tis time that I proceed to *another Emphaſis* of the words, from whence will ariſe *another Inference*. That, having ſhew'd how our Obedience is the *greateſt Expreſſion* of our Love, I may prove it in the next place, an *unavoidable Effect* too. And that as it appears already, to be the *beſt*, and the moſt *ſolid*, ſo it may alſo be found to be, the moſt *Inſeparable* inſtance of our Affection.

CHAP.

CHAP. IV.

Of Love *and* Obedience, *in a* Christian, *as two* inseparable Companions, *every whit as* inseparable *as the* Cause, *and the* Effect; *or whatsoever else they are, whereof the one doth of necessity infer the other.*

Sect. 1. AND first because there is a Fallacy which many impose upon themselves, whilst they think it as possible to *love* their Saviour, without the keeping of his Commandments, as to *know* or *apprehend* him, without the keeping of his Commandments, I shall begin with the great Difference betwixt the two natures of *Love*, and *Knowledge*. The *end* of *Knowledge* is to possess that which is *True*: but the *end* of *Love* is to possess that which is *Good*. Knowledge is an act of the *Understanding*, but Love a *motion* of the *Appetite*. Knowledge is seated in the *Head*, but Love especially in the *Heart*. Both are *possessed* of their *objects* by way of *union*; but the *union* of *Knowledge* seems meerly *passive*, as being made in the *understanding*, which being possest of its object is quite at *Rest*. Whereas the *union* of *Love* is wholly *Active*, as being made in the *Appetite*, and by consequence in the *Heart*; which being possessed of its object by an *Intentional union*, is so very far from *resting* content with *That*, that it employs every Faculty to gain the object that is *belov'd*, not only by an *intentional*, but *real* union. So great and wide is the difference 'twixt *Love* and *Knowledge*, that *knowledge* is but an *idle*, *unfruitful* thing,

till it is quickned by the *Industry* and *Heat* of *Love*. Our *Knowledge* of Christ, as we are taught by sad experience, is often *Barren*. But 'tis as evident by experience, that the *Love* we bear to him is ever *Fruitful*; and the *Fruit* it *brings forth* is ever the *keeping of his Commandments*. For

Sect. 2. *Secondly*, *This* we are taught by the *light* of *Nature*, That to perfect our *union* with what we *love*, (by our Injoyment of its *possession*,) we are to use the best *means* whereby to make ourselves *lovely*; that so the person whom we *love*, may *himself* be a *Lover*, as well as *we*. And sure the most *effectual means* whereby to make our selves *lovely*, is our *Conformity* to the *Humour* and *Disposition* of what we *love*. For a *reciprocated love* implyes a *Harmony* and *Concord* between two parties; whereby each *object* is *Agent* too; and each person *lov'd* becomes a *Lover*, by the *Conformity* which he finds unto all his *own humours* in That which *loves* him. Nor need we *labour* after this, as a thing gainable by *Art*, for nothing but *flattery* can stand in need of such *help*; and *flattery* is no more than the *Ape* of *Love*, just as *Art* is no more than the *Ape* of *Nature*. But if indeed we do intensely and truely *Love*, it will not be an *artificial*, but a most *natural* issue of it. To frame our *manners* and *Conversations* in proportion to the *temper* of our *Beloved*. Now if *Christ* is the object we truely *love*, we shall long after an *union*; and earnestly labour to *possess* him, by being first *possessed* by him. Because till he *stoops* to *our* embraces, we cannot possibly *rise* to *His*. And being convinc't he will not *have* us, until he finds us *worth the having*, (or at least in a capacity of being *Had*,) how shall we search after the *means* whereby to be *fitted* for his *Acceptance*?

we

we shall incessantly cast about, which way to *please* him; and frame the *course* of our *Lives* to what we think *He loves best*. We shall *strive* and *contend* after the *knowledge* of his Will, with *this* intent only, that we may *do* it. And having found that his *Commandments* are the *Transcriptions* of his Will, we shall compose our whole selves to *the keeping* of them. And having don all we can, shall never think we have don enough; for that our *Love*, being *Infinite*, can never satisfie itself with any expressions which are *not such*. So that if we love Christ with the *whole Treasure* of our *Affection*, our *obedience* will know neither *end*, nor *measure*; but will be coveting to demonstrate itself as *Infinite*, as is that *object* which doth *attract* it. And this will farther appear by a Third way of arguing. For

Sect. 3. Whatsoever 'tis we *love*, we love as *Beautiful* and *Good*. *Goodness* is *Beauty* in its *perfection*. The Soveraign *beauty* then of *Goodness* does by an absolute kind of Empire *command* Affection; at least from as many as have *eyes*, whereby to behold it as it *is*. And seeing that which is so *strong* as to *command* our *Love*, must needs predominate over *all* that our *Love Commands*, Therefore to *love*, is to be *subject*; and, as being in subjection, to pay *Obedience*. The truth of this *universally*, may be the better understood by a few *particulars*! For whosoever loves *Honour*, or *worldly greatness*, does live a *Feudatorie* or *Vassal* to his *Ambition*. Whosoever loves *mony*, is basely a servant unto his *Avarice*, and to *that* is most ready to pay *obedience*. He who loves the *handsom outside* of *dust and ashes*, lives in subjection to his *Lust*, and does but go in those Errands on which It sends him. So whosoever he is that *loves* to live a *sober* and *righteous* and *godly* life, is

most affectionately a *servant to the Lord Jesus Christ*, and does bestow his whole Time in doing the things that he Commands. Let the *object* of our Love be what it will, whether *God*, or the *World*; the *Flesh*, or the *Spirit*, still the Rule of the Apostle will be unalterably true, *That to whom we yield our selves servants to obey, His servants we are to whom we obey, whether of Sin unto Death, or of Obedience unto Righteousness.* Love is ever so sure to beget obedience, that when our *Saviour* would give a *reason*, why no one man can *serve* two masters, (meaning those two, call'd *God*, and *Mammon*,) he made his reason to stand in this, that no one man can *love* two Masters. For *either he will hate the one, and love the other, or will hold to the one, and despise the other.* So that if we *love God*, we shall be sure to hate *Mammon*; and if again we *hold to Mammon*, we shall *rebel* against *God.* Whereas if it were possible to *love* them Both, it would also be as possible to *serve* them Both; because by the persons whom we *love*, we cannot but love to be *employ'd. The love of Christ doth constrain us*, saith our *Apostle* to his *Corinthians.* And as *Christ's* love of *us*, so *ours* of *Him* doth even *press* upon us, and *urge* us, to *keep his Commandments, and to do those things which are pleasing in his sight.*

Rom. 6. 16.

Luke 16. 13.

2 Cor. 5. 14.

But let us farther make it appear by a fourth way of arguing. For

Sect. 4. Whatsoever we love the most, is either *present* or *absent.* And as when it is *present*, we most *delight* in it; so whilst it is *absent*, we do *long* the most *after* it. But the Apostle tells us expressly, that *whilst at home in the Body, we are absent from the Lord; for we walk by Faith, and not by sight.* So that if we *love* Christ,

2 Cor. 5. 6, 7.

Christ, we shall *long* after his *presence*; and if we truly *long* for it, we shall indeavour its *attainment*. And if we indeavour to reach the *end*, there will be nothing more natural, than to inquire after the *means*. And finding the means to be *obedience*, we shall undoubtedly *obey*. The *Helkesaitæ* prov'd nothing but that themselves were *stupid sinners*, in conceiving it possible to *deny* Christ with the *Mouth*, and yet to *love* him with the *Heart*. For the *Heart* in a *Man*, like the *Spring* in a *Watch*, is that that sets all on work, both *Tongue*, and *Eyes*, and *Hands*, and *Feet* too. If *with the heart a man believeth unto righteousness*, 'tis very certain that *with the mouth he will confess unto Salvation*. He will *obey* his dear Master in every kind; both by *speaking*, and *living*, and *dying* for him. If he is but once mounted on the *wing* of pure *Love*, he cannot choose but be transported by the *wing* of *desire* too, and will incessantly be *flying* in every errand, upon which his *Beloved* shall please to send him. Which may once more appear by a fifth way of arguing. For Rom. 10. 10.

Sect. 5. Carnal *fear* is the greatest and strongest *Barr* to our *Obedience*. But *there is no fear in love*; *perfect love casteth out fear*, 1 *John* 4. 18. And as it casteth out *fear*, so it establisheth a *Hope* too. And *Hope* is evermore a *Spur*, by which we are *urged* to our *Obedience*, from its expectance of our *Reward*. It was this *Love* and *Hope*, which made S. *Paul follow* Christ, through every rough *passage* by *sea*, and *land*. He was so amorous of his Saviour, and so piously ambitious of the *Glory to be reveal'd*, that he *rejoyc'd* in his afflictions; and was readier to *dye* for the *name* of the Lord Jesus, than to fail in any point of yielding *Obedience*

dience to his *Commands.* Nor is it truer of S. *Paul,* than of *all* the meaneſt *Souldiers* in the *Army of Martyrs,* Rom. 8. *That neither diſtreſs, nor perſecution, nor nakedneſs, nor famin, nor peril, nor ſword, nor life, nor death, nor any other Creature,* had any power to *ſtep in* betwixt their *Love,* and their *Obedience.* The reaſon of it is obvious, as 'tis to ſay that they were *Members* of Jeſus Chriſt; not only *reputed,* but *real* members. And 'tis natural for a member, as to *love* its own Head, ſo to live in *Obedience* to its *Direction.*

Sect. 6. Thus I ſeem to my ſelf to have made it evident, that *Love* is ever that *cauſe,* of which *Obedience* is the moſt natural and moſt inſeparable *effect.* 'Tis ſtill as ready to *obey,* as *water* is to *wet,* or *fire* to *Burn.* Nor can it better be repreſented, than by the nature of that *active* and *ſubtle* Element. *Knowledge* we may ſay is a kind of *light*; but *Love* is more properly a ſort of *Fire*; and with that when the *Heart* is once ſufficiently inflam'd, it cannot but ſend up thoſe *ſparks* of *Zeal* and *devotion* to its *Beloved,* which do *inkindle* a ſpecial *Pleaſure* in doing the things that he *commandeth.* The Pſalmiſts *Heart* was *hot* within him, *ſo hot,* that he tells the *fire was kindled*; and though he long held his Peace, yet his love did ſo *burn,* he was not able to *ſuppreſs* it, and ſo at laſt *he ſpake with his Tongue.* Pſal. 39. 3. We may ſay therefore of *Love,* what the *ſpouſe* in the *Canticles* doth ſay of *Jealouſie,* (which is but one of Loves *Daughters,*) *The Coals thereof are Coals of Fire,* Cant. 8. 6, 7. which hath ſo *vehement a Flame, that many waters cannot quench it, neither can the flouds drown it.* Love indeed is ſuch a *flame,* as muſt *evaporate,* or *expire,* or *burn out* its way through all that labours to *keep it in.* A thing ſo *buſie,* and *induſtrious,* as that in truth it can

no

no longer be called *Love*, than it is *doing* somewhat or other in *complaisance* and *compliance* with its *Beloved.*

Sect. 7. Having now passed through the *Proof*, proceed we briefly to the *use* we are to make of this Inference. And first of all let us consider, that if *Love* and *Obedience* are two *inseparable Companions*, (the former as the *Cause*, and this later as the *Effect*,) It concerns us as much as our Souls are worth, to take a care that our *Love* be rightly *fixt* and *directed.* For it transforms us into the *Image* of whatsoever thing it is that we love the most. And according as our *object* is *good* or *evil*, It either put's us upon the *noblest*, or *meanest* offices in the world. If its object is *right*, we are the *best* sort of *men*; but if it is *wrong*, the *worst* of *monsters.* It being with *love*, as it is with *fire*, which in proportion to the matter on which it feeds, doth send up the *sweetest*, or *noysom'st* vapours. If it feeds on such matter as *Grass*, and *Tallow*, it cannot choose but have a *noxious* and *stinking breath*; if on *Cinnamon* and *storax*, it fills the *Air* with a *perfume.* And just thus it is with the *flame* of *Love.* If it fixes upon *Christ*, it *breaths forth* nothing but pure *obedience*, and so abounds with *good works*, which are a *sweet-smelling savour*; such a *sacrifice of Incense, as with which God is well pleas'd.* In which respect alone it is, that the *Bridegroom* in the *Canticles* is thus expresst to court his *spouse*; *How fair is thy love, my sister, my spouse? How much better is it than wine, and the smell of thy garments than all spices? A garden inclos'd is my sister, my spouse; Thy plants are an Orchard of Pomgranates, with pleasant Fruits, Camphire, and Spikenard, Calamus, and Saffron, with trees of Frankincense, Myrrh, and Aloes.*

The Application.

2 Cor. 2. 15. Eph. 5. 2.

Cant. 4. 10, 11, 12, 13, 14.

Thus

Thus our Saviour is ſuppos'd, in *Solomons* elegant *Hypotypoſis*, to ſet out the *Graces* of his *Church*, and ſo of every *Soul* in it, eſpouſing *Chriſt* for her *Bridegroom*, and his *Commandments* for her *guide*. Whereas if our *Love* does fix, and feed upon the *Creature*, it ſends forth a dangerous and loathſome *ſtench*: a ſtench ſo *odious* to God Almighty, that *ſin* (for this reaſon only) is called βδέλυγμα in Scripture, which does equally ſignify what is *abominated*, and *ſtinks*. Yet in this very *mire* men of *ſwiniſh affections* delight to *wallow*. For whatſoever 'tis we *love*, be it as *ugly* as the *Devil*, we *paint* it *hanſom* in our *thoughts*, and *blot out* all its *deformities* with our *Imaginations*; and ſo we love it not as it is, but rather as it is *diſguis'd* and *fancyed* by us. And hence it is that we are *able* to be ſo paſſionately *in love* with ſome Boſom *ſins*, though ſo much *uglier* than the *Devil*, that *ſin alone* hath been able to *make* him ugly. For when our *Spirits* are ſo *unworthy* as to ask Counſel of our *Fleſh*, our fleſh preſents it to us as *lovely*. And from that inſtant forwards, we look upon it with a *Fleſhly*, that is to ſay, with a *Lovers* eye. And ſure the *Eye* of a *Lover* ſees *no defect* in its *Beloved*. The *blackeſt Crow* in the world is much more doated on by a *Crow*, than whatſoever we can commend in the *whiteſt Turtle*. But this is only a *ſimilitude*, cannot deſerve to be a *Proof*. For we as *Sinners* do owe to *Induſtry*, what the *Crow* does to *Nature*. Being naturally *unable* to doat on *ſin*, as it is *ſin*, we are fain to *dreſs it up* with ſome *Turtle's Feathers*. And having ſo don, we are fain to uſe our *wits*, to make ourſelves become *ſtupid*. Speaking no better of ſin than this, that it has comelineſs in its *kind*, and is *proportionably* hanſom, and *comparatively good* too. Not good in *itſelf*, nor good in *others*, but yet *the*

πᾶν βδέλυγμα. Rev. 21. ult.

Fleſh

Flesh represents it as *good* for *us*. Avarice is *good* to increase our *Treasure*. Ambition is as *good* to advance our *Credit*. Luxury *good* to banish *Melancholy* and *Sadness*. Another mans *Avarice* is flat *Idolatry*; but our own is *Good-husbandry*, because *our own*. Another mans *Knavery* deserves a *Gallows*; but when it lyes in *our Bosom*, 'tis a most necessary *Prudence*. We hate the *Proud* and the *Aspiring* the most that may be; whereas in *us* 'tis but *Bravery* to be *Ambitious*. Another man's *Excess* is a *scandalous Sin*; whilst our own is but an Argument of the *Right* which we have to *the Creature-comforts*. Now by what are we betray'd to all these *mischiefs*, but by the meer *misapplying* of our *Affections*? And what then have we reason to be more afraid of, than of *setting* our *Affections* upon the *Earth*? We find by evident Experience, (and in all manner of Cases,) that such as is our *Love*, such will be our *Submissions*, whether to that which is *above*, or which is infinitely *below* us. 'Tis This hath made so many *womanish uxorious Husbands*; so many *childish indulgent Parents*; so very many *servile obedient Masters*. 'Twas this made *Ahab*, (I do not say the *Husband*, but) the *Wife* of *Jezebel*; and *Eli* a *slave* unto both his *Sons*; *Herod*, though a *King*, an humble *servant* to *Herodias*; *Darius*, though an *Emperor*, meanly *gaping upon Apame*; and *Hercules*, though an *Hero*, submitting tamely to the *blowes* of a feeble *Omphale*. Nor will it be otherwise with *ourselves*, who are called *Christians*; who having the *Earthiness* of their *Love*, shall not be able not to *stoop* to their *Idols* too. If we love *Herod*, as He *Herodias*, we shall keep *his* Commandments, as He did *Hers*; though *this* be *one* of his Commandments, that we *slay* our own *Infants*, put to *flight* the child *Jesus*, and joyn ourselves with a *Pilate* to plot his *Death* too.

1 Esdr. 4. 3. παιδόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδαλίῳ. Lucian.

too. But if we *love* the ſame *Jeſus*, as much as *Herod* did *Herodias*, we ſhall *obey* him as exactly, as *He* did *Her*. For we ſhall *turn the right cheek to him that ſtrikes us on the left. To him that takes away our cloak we ſhall yield our coat alſo. When we do well, and are beaten, we ſhall not threaten, but intreat.* We ſhall *lay up* our *Treaſure, not in earth, but in Heaven.* And whether-ſoever Chriſt calls us, to *Herod's Court*, or *Pilate's Hall*, to the *Garden*, or the *Croſs*, we ſhall eſteem it our greateſt Riches, *To leave all we have and to follow Him.*

Sect. 8. Seeing therefore 'tis ſo evident, that where-ſoever there *is Love*, there cannot chooſe but be *obedience*, and that our *obedience* cannot chooſe but be *agreeable* to our *Love*; our firſt Indeavour is to be this, that we beware *what* we love. And ſince tis *natural* for us to love the *individuals* of our own *ſpecies*, who do carry God's Image as well as we, and betwixt whom notwithſtanding there is very great difference; let it be our next Indeavour, that we beware *whom* we love. Laſtly, becauſe we are *commanded* to love our *enemies*, and therefore more than *permitted* to love our *Friends*; let it be our third Indea-vour, that we beware *how* we love. We muſt love *one another*, or elſe we cannot love *Chriſt*; not at leaſt in ſuch ſort, as to *keep his Commandments*; one of the chief of which is this, *that we love one another.* Our *love* is *to abound more and more towards all men; eſpecially towards all the houſhold of Faith.* But we muſt love them in *meaſure*, not at all in *perfection*; not in ſuch an high pitch, as to keep their Com-mandments *without exception.* We are in ſome caſes oblig'd *to call no man Maſter upon Earth*; and to obey him

him that ſaith, *be ye not the Servants of men.* We are to love one another, for *Chriſt's* ſake only; and only *Chriſt* for his *own.* Now to prevent our being *careleſs*, whether we *love* him, or love him *not*, or whether ſo as will ſuffice for the due *keeping of his Commandments*,

Sect. 9. Let us *ſecondly* conſider the *unſpeakable danger* of our *Defect.* As firſt the perfect impoſſibility of ever entring into his Glory, without the *keeping of his Commandments*; next the equal impoſſibility of ever keeping his Commandments, whilſt we are *cold* in our Affection to *Him*, or *Them.* One of the *chief* of his Commandments, which he deliver'd to us as *Chriſtians*, and by which we are *diſtinguiſh't* from *Jews* and *Gentiles*, is *love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpightfully uſe you.* But how *incapable* are we of *that*, whilſt we are *wanting* in our *love* unto *Chriſt himſelf*, who is ſo far from being an *enemy* to any of us, that 'tis a kind of a *Meioſis* to call him *Friend*? Again 'tis *another* of his Commandments, *that we rejoyce in perſecutions, that we deny our own ſelves*; and that *taking up his Croſs, we do* ſo *follow* him, as *to hate our own lives in compariſon of Him*, which (though abſolutely * *neceſſary* to our being *his Diſciples*, yet) how *incapable* are we of doing, unleſs we love him a great deal better, then both our *eaſe*, and our *Pleaſures*, our *Reputations*, and *ourſelves* too? And then how highly does it concern us to *wean* ourſelves from *this world*, with whoſe *love* the love of *Chriſt* is ſaid to be utterly *inconſiſtent*? (*Jam.* 4. 4.) ſhall we then be verier *Babes* than our *ſucking children*, by being fonder of *the world*, which is a *ſtrange* and a

Matt. 5. 44.

Matt. 5. 12. Mark 10. 21. Matt. 16. 24: Luke 14. 26. * Matt. 10. 37, 38. Luke 14. 26, 27, 33.

cruel Nurſe, than *they* are ever wont to be of the *Mothers Breaſt*, from which they draw the very ſubſtance and means of *Life*? ſhall we not *wean* our ſelves from the *world*, from whence we *ſuck* nothing but *Poiſon*, and the *preparatories of Death*, by the ſame Art and Method, which we uſe in the *weaning* our *ſucking Infants*? Is it not a very *ſad* and *unexcuſable* Abſurdity, that the Tall *Parents* ſhould go to School to their poor *Brat* of a *ſpan long*, and yet complain of too *hard* a *leſſon*? That they ſhould lay upon their *Infant* an heavier burthen, than they are willing to bear *themſelves*? That *the Babe* of a *year old* who is not able to diſtinguiſh between a *Fiſh* and a *Scorpion*, ſhould be put upon the *practice* of *ſelf-denyal*, whilſt *themſelves*, however *aged*, are hardly yet ripe for the *doctrin* of it? An abſurdity very *ſhameful*, but no whit *ſtrange*, becauſe our cuſtomary *experience* that ſo it *is*, does extenuate the *wonder* that ſo it *ſhould be*. And yet as we never can *obey* Chriſt, until we *love* him; ſo the true *love* of Chriſt can never *enter* into our Hearts, untill the *love* of this *world* hath had its *Exit*; Nor can we *ceaſe* from our love of a tempting world, until, as *children* from the *Breaſt*, we are *weaned* from it. And hence it was that the *Cradle* became the *Pulpit*, from whence the *ſucking child* preach't to the *Prophet David*, whoſe choiſeſt *learning* was *to refrain*, and *to keep his*
Pſa. 131. 1,2,3. *ſoul, like as a child that is weaned from his Mother.* And from this very Topick did God upbraid his people *Iſrael*, who were rather *of years*, than *of diſcretion* to be men, *Iſa.* 28. 9, 10. For ſooner will a *Babe*, who is not weaned from the *Breaſt*, attain to *knowledge*, than his *Parents* to *Religion*, being not weaned from *the world*. Now to enable our ſelves the better for the transforming of our love from the *world* to *Chriſt*,

Sect. 10. Let

Sect. 10. Let us be resolute in the *third* place, to converse with *it* less, and more with *him* than we are wont. For a *competent* familiarity ingenders *love*, though *too much* of it begets *contempt*. But *Discontinuance* breeds *coldness* and *indifferency* in our Affections. As therefore the way to wean an *Infant*, is to *sever* him from the *Breast*, whereof the *Infant* grows *careless*, when sufficiently accustomed to *other meat*; so to wean *our selves* also from the *embraces* of the *world*, we must *abandon* its company, and *discontinue* our Acquaintance, and *accustom* ourselves to *another diet*, that is to say, to the *law of Christ*. And then by being so accustomed, we shall be *careless*, if not *forgetful*, of worldly Pleasures and Delights. I do the rather crave leave to dwell on this somewhat the longer, (notwithstanding what I have spoken to the same end and purpose in other places,) because there are who do impose so great a Fallacy on themselves, as to conclude against the pleasures of living *strictly*, meerly from their *own want* of a *due experience*. A thing of so very great importance, that even **Eudoxus*, and ‖*Epicurus*, though the great *Patrons* of *Sensuality*, did recommend a *life* of *vertue* to all their Followers, not from a Principle of *Piety*, but *Pleasure only*. Not as the *nobler* way of life, but the more *voluptuous*. The reason is, they had try'd both courses; and so were Proselytes not to *vertue*, consider'd simply in it self, but to the *Pleasure* and *Convenience* they met with in it. So important a thing it is to make an *essay* of a method, before we rashly conclude *against* it.

But

* διαφερόντως ἐδόκει σώφρων εἶναι. — καὶ ἐπιστεύοντο οἱ λόγοι, διὰ τὴν τοῦ ἤθους ἀρετήν. Aristot. Ethic. l. 10. cap. 1.

‖ *Virtutes coluit non tanquam per se bonas, sed in quantum aptissimas ad quietè vivendum, vel quia vitam tutiorem, & voluptatem efficiunt pleniorem. Nec justitiam censuit per se optabilem, sed quia jucunditatem afferret.* Torquatus apud Cic. de Fin. l. 1.

τὰς ἀρετὰς διὰ τὴν ἡδονὴν αἱρεῖσθαι, οὐ δι' αὐτάς. Epic. *apud* Laert. l. 10.

But how can any man paſs a judgment, touching *Colours* and *Shapes* which he *never ſaw?* or touching the *ſavour* of a *diſh* which he *never taſted?* or touching the *happineſs* of a *life*, of which he never had the *Patience* to make a *tryal?* Let *Chriſt* but have as fair quarter, as *the God of this world* is wont to meet with; let the *keeping* of his Commandments be try'd as *much*, and as *farr*, as the *breaches* of them; and then if the greateſt *Apolauſticks* do not ſubſcribe to the *delights* of a new obedience, we may venture to give up our *Chriſtian Cauſe*. For though the *yoke* of *Chriſt's Precepts* is ſomewhat *rough* at the *beginning*, yet there are thouſands who can atteſt, that it grows *ſmooth* by being *worn*, and much the *fitter* for our *necks* too. In every thing that can be nam'd, be it an Art or a Science, a Faculty, or a Trade, we know 'tis *uſage* and *practice* which breeds *perfection*. He who *firſt learns* to write, or read, will find it *troubleſom* to the *Fleſh*; which yet by uſing *much* and *often*, he will not find inconſiſtent with *eaſe* and *pleaſure*. And exactly thus it is in the *School* of *Chriſt*; where the very ſame *leſſon* which is moſt *irkſom* in the *beginning*, is by *uſe* and *experience* made moſt *delightful*. We may be wedded to the *beſt* things, as we are commonly to the *worſt*, by ſuch a *cuſtom* of converſing with *them alone*, as will become an *artificial acquir'd Nature*. For as a ſinner, when you reprove him for his *ſwearing*, or *drinking*, or any *other* vitious *Habit*, will ſay, he is ſo *us'd* to it, as *not* to be *able* to *abſtain*; So if a man be as much *us'd* to the *Commandments* of *Chriſt*, and is able to ſay with *David*, *all the day long is my ſtudy in them*, he will not be able to *abſtain* from thruſting his *neck* into the *yoke* of his Maſter Chriſt. The *yoke* will keep his Neck ſo *warm*, he will not dare to *leave it off*; and that

that for fear of catching ſo great a *cold*, (that is to ſay, ſo great an *Abſence* of *love to Chriſt*,) as will carry him for *warmth* to the *Fire* of *Hell*. If he is askt why he refuſeth his *portion* of *voluptuouſneſs*, eates the *courſe Bread* of *Honeſty*, or *wears away* himſelf in *Meditation* and *ſelf-denial*; his anſwer is, he is ſo *us'd* to this courſe of life, victorious *cuſtom* hath ſo *ſubdued* him, and *conſcience* keeps him ſo much in *Awe*, that what with *Fear* on the *one* ſide, and pleaſure on the *other*, he hardly knows *how* to be more voluptuous. His *Faſting*, and *Praying*, *Mortification*, and *ſelf-denyal*, *Meditation*, and *Solitude*, are grown agreeable to his *Temper*, and *Frame* of *mind*. He is *gratified* by his ſtrictneſs, and very much *pleas'd* with his Severities. He is *delighted* with the thing which carnal *Cowards* are *afraid* of, and *vitious* perſons cannot *indure*. Has fought ſo long as a *Souldier* under the *Captain of his Salvation*, that *fighting* is one of his *Recreations*. Fighting, I mean, againſt the *enemies* of *Chriſt*, againſt the *world*, and the *Fleſh*, and the *Powers of Hell*. 'Tis one of the higheſt of all his Pleaſures, to be *above* the Pleaſures of *Sin*; and *one* of his *innocent* ambitions, to *tread* ambition under his *feet*. All he *covets*, is *contentment*: and all he *luſts after*, is a *Dominion* over his *Fleſh*. The greateſt of his *aims*, is to be *victor* of all he fights with; and the greateſt of his *victories*, is that he gets over *himſelf*. So beneficial is the *duty* of being *habituated* in vertue, that (as I ſaid once before,) it makes the glorious *Work* of *Grace* become a kind of *ſecond Nature*. For as the *Love* we bear to *Chriſt* begets the *keeping of his Commandments*, ſo does our *keeping thoſe Commandments* as much *improve* and *cheriſh* in us our *love* of *Chriſt*. We ſhall not be able to abſtain from the *love* of *Chriſt*, when there

there is ſomething in *ourſelves* to which the *Nature* of *Chriſt* himſelf, does hold *conformity* and *agreement*; and our *keeping* his *Commandments* will *beget* ſuch a *conformity*. It will, I ſay, beget in *us* ſuch an *Harmonie* with *Him*, as muſt needs infer in *Him* an equal *Harmonie* with *us* too. And whereſoever there is *Harmonie*, there *will* be *Love*, in things rational; As whereſoever there is *Love*, there will be *keeping of Commandments*.

Sect. 11. We may know therefore by this, whether or no our Hearts *deceive* us, when they make us believe that we *love our Saviour*. And ſo by conſequence 'tis a Tranſition to the *fifth* and *laſt Inference* the Text affords us.

CHAP.

CHAP. V.

That our obedience *to the* Precepts *of Jesus Christ, is the* only warrantable Touchstone, *whereby to* try, *and* examin *the love we bear unto his* person. *And because by the force of our love to Christ, there is a mutual* Cohabitation *'twixt* Him *and* Us, *this will also be a Rule which cannot possibly* deceive *us, in what it most of all concerns us to labour in without Error, even the* making of our Calling and Election sure.

Sect. 1. AMongst the several sorts of men, who are commonly wont to call on the name of Christ, and upon whom his name is call'd, there are not Two of Ten Thousand who will not challenge him for a *Saviour*, and make Profession of as much *Love*, as if they could prove it by their *Obedience*. But we may say of *God himself*, as of most *great men*, that his *admirers* are very *many*, but he hath very *few Friends*. It is agreed upon by all, that they all *ought* to love him; but 'tis agreed upon by all too, that of the *all* who ought to love, *few* do love him as they *ought*. For how many are there of *them* who do most of all *profess* to be *lovers* of him, who yet do reckon their very *Rebellions* amongst the *Arguments* of their *Loyalty*, and special *Tokens* of their *Affection*? As if our Lord had said to *Them*, in a direct *contrariety* to what he said to his *Disciples*, [If ye love me, *break* my Command-

ments.] Such as are *keepers* of Christs Commandments, with a *Belief* that 'tis the way whereby to *enter into life*, and that in *this* they are to *work out their own Salvation*, are not allowed a better character, than that of *good legal and moral men*. And the *good works* of such as *These* are but *glittering sins*, in the opinion of those *projectors*, who are such *Niggards* as to *ingross* the *work of Redemption* to *themselves*. But such as *break* Christ's Commandments, with a *Belief* that they *cannot*, or *need* not keep them, (whilst they can break them so *securely*, as not to fall into a doubt of their being *sav'd*,) yea that they *ought* not *so* to keep them, as of *necessity* to Salvation, *these* they peremptorily reckon amongst the *Vessels of Election*. And are not *they* very sufficiently misconceipted of *themselves*, and their *love* to *Christ*, who rather than acknowledge any *want* of love to him, will ascribe their foulest crimes to the *overflowings* of their *Affection*? So very *easie* a thing it is for men to be *flatterers* of *themselves*, and quite mistaken in their Affections, that as they who *flung stones* at their Heathen God *Hermes*, made no doubt but they did it in *pure Devotion*, so there are Christians who seem to think, that they can *break Christ's Commandments* with every whit as good a *zeal*, as *Moses* brake the *two stones* wherein the Commandments were but *written*.

And therefore in this consideration, it does concern us very neerly to bring our Love to the *Touch-stone*, before we pass it for *currant* in our *esteem*. We are to follow that advice which S. *Paul* gave to his *Corin-*
2 Cor. 13. 5. *thians*, *That we examin our selves whether we be in the Faith, and that we try our own selves*. It being so ordinary a thing, for *Devils* to be *transformed* into *Angels of light*, and for the *worst* kind of *vices* to look like

like the greateſt and *faireſt vertues*, that the moſt *talkative Profeſſors* of Chriſtian Purity and Knowledge are ſeldom able to diſtinguiſh betwixt *Hypocriſy*, and *Love*; betwixt *Attrition*, and *Contrition*; *worldly ſorrow*, and *Repentance*; betwixt *Preſumption*, and *lively Faith*; betwixt *Security*, and *Aſſurance*; or a downright *Stupidity*, and *Peace of Conſcience*; which ſhews the *uſe* and the *neceſſity* of bringing them all unto the *Teſt*, that ſo we may not be in danger to *take* them for more than they are *worth*; nor perſevere in thoſe *Habits*, of which we cannot too ſoon be *ſtript*. That we may not overgreedily catch hold on a *Fiſh*, which will prove in concluſion to be a *Scorpion*; nor pleaſe ourſelves with an opinion of our *great Love* to Chriſt, which will be found after Death to have been but a *great Diſſimulation*. By what hath hitherto been ſpoken.

I do not doubt but 'twill be eaſily agreed by *all*, that men are apt to be *miſtaken* in the *nature* and *meaſure* of their *Affections*, and that by conſequence it concerns them to make a Tryal, whether their *Affections* are *right*, or *wrong*. All the difficulty will be, how to agree upon the *Touch-ſtone* by which the *Tryal* is to be made. And ſeeing the world is to be *divided* about the *choice* of this Touch-ſtone, (ſome liking one thing, and ſome another,) I think it fit in proportion that I divide my *Diſcourſe* too. Speaking firſt of the *Negative*, by ſhewing what it *is not*; and then in the *Affirmative*, by ſhewing clearly what *it is*. A method the rather to be admitted, becauſe to *refuſe* that which is *Falſe*, is in itſelf of great vertue to *diſcover* that which is *True*.

The vulgar ſort of profeſſed Chriſtians, who are the ſpeculative *Soliſidians*, will not ſubmit to any *Tryal*,

unless their own *Fansie* may sit as *Judge*. And being destitute of *obedience* to the *Commandments* of Christ, which should be *a witness from without* of the love they bear to him, whereby they might *prove* it to *other men*; they appeal to the *strength* of their own *perswasion*, call'd *a witness from within* of their Love to Christ, and whereby they pretend to prove it inwardly to *themselves*. But this is an Error so *full* of *danger*, and indeed so *void* of *sense*, that I know not if I may judge it more *extravagant* in *itself*, or more *pernicious* in its *effects*. For 'tis apt to place *presumption* on the right hand of *Faith*; and does make the *sanguin'st Hypocrites* to pass in disguise for the *holiest men*. Mistake's a *callous*, and a *sear'd*, for a *quiet* Conscience; and sets up every mans *heart* as the great *Touchstone* of his Affections, though *itself* needs a *Touchstone* the most of any. For what saith God by the Prophet *Jeremie*? *The Heart of man is deceitful above all things, and desperately wicked, who can know it?* Touching our *heads*, and our *hands*, and *other parts* of our composition, we may be easily supposed to have *some* knowledge; *But God alone is the searcher of all our hearts*, *Jer.* 17. 10. And are not they in a goodly way of being rectified in judgment, both concerning *themselves*, and their *love* to *Christ*, who take their measures from the *Fountain of all deceit*? God was never more angry in the Times of the Law, than with them who were *Prophets of the deceit of their own Heart*, *Jer.* 23. 25. Those Plaisterers of Satan, whose custom 'twas to *dawb with untemper'd morter*, and *to heal the wounds of the people slightly, speaking peace to their Consciences* before their Consciences had *Peace* with *God*. And 'tis as evident from the words of the wise King *Solomon*, (*Prov.* 24. 24.) that nothing but

Jer. 17. 9.

Compare Isa. 5. 20, 23. with Jer. 23. 14. 33.

Woes

Woes and *Imprecations* belong to those *Temporizing* and *Popular* Teachers, who do nourish *themselves* with the peoples *Favour*, by nourishing the people with their *deceits*. For there is no higher way whereby to *gratifie* the *Devil*, and make him *glad*, than by lulling poor souls into *carnal security*. Nor can a speedier course be taken to make them *carnally secure*, than by making them believe, that let their Sins be what they can be, they may be *lovers of Christ*, and *vessels of absolute Election*, and can never fall *totally*, much less *finally* from Grace, and that for this reason, because they *think* so; because they are inwardly *perswaded*; because 'tis *set upon their Hearts*, (as they use to word it;) because they take it for *granted*, and do not make *the least doubt*. A way of reasoning I cannot tell, whether more *common*, or more *irrational*. For to say, they are *assured*, because they *stedfastly believe*; or that they *know* they shall be sav'd, because they are *strongly perswaded* of it; is to argue that they *know*, even because they *know not*. For *Faith*, and *Knowledge*, (in the proper acception of the words,) cannot be conversant at once about the very *same object*. And that men may take *that* for the *voice* of *Conscience*, or else for the *whisper* of *God* within them, which yet is nothing in the world, but either a *forgerie* of the *Head*, or a *Deceitfulness* of the *Heart*, is very evident from the Scriptures both of the Old and New Testament. For there we read of *a Generation* (a) *who are pure in their own eyes, yet are not washed from their filthiness*. (b) *Who bless themselves in their own Hearts, saying, we shall have peace*, even whilst they persevere *in adding Drunkenness to Thirst*. We read of the *Hypocrites having an Hope*; but we read too, that *it shall perish*. (d) We read of *Priests teaching for hire*, and

(a) Prov. 30. 12.
(b) Deut. 29. 19.
(c) Job 8. 13, 14.
(d) Mic. 3. 11.

Magistrates

Magistrates judging for reward, whilst *yet they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us.* Many will *plead* their great *merit,* who yet shall be *damn'd* in the day of Judgment. *Matth.* 7. 22, 23. And even the *children* of *the Devil* may *think that God is their only Father, Joh.* 8. 11. All which being consider'd, I cannot approve of their *skill* or *kindness* (whereof we have an account in Print) who taught an *horrible Malefactor* to please himself with this *Syllogism,* after his sentence of Condemnation for *wilful murder.* [*God hath said, whosoever repenteth, and believeth, shall find mercy, and be saved. My Conscience telleth me, and witnesseth to me, that I repent, and believe, and am one of those* [*whosoever,*] *therefore Christ is mine, I shall find mercy, and be saved.*] Now admit that this Murderer was in a very safe state; yet sure he took not the way to *prove* it, but only the way that he had been *taught.* For what he took to be the dictate or suggestion of his *Conscience,* might be possibly nothing more than the *delusion* of his *Phansie,* or the pleasant *deceit* of his *Imagination.* And this is certain, that unless by *Repentance* he meant *Amendment,* (which he could not well discover as he was hastening to the Gallows,) and unless by *believing,* he meant an *Operative Faith,* such as *worketh by love,* and by such a love too as is the *fulfilling of the law,* (which he could not well be *sure* of as he was going into his *Grave,*) there was not so much as a *possibility,* that he should prove himself *sure* of having an interest in Christ. The murderer should therefore have argued thus, [*Whosoever believeth and repenteth,* and *does both sincerely, so as to lead a new life, and to bring forth fruits meet for Repentance, He hath an interest in Christ, and is in a state of Salvation.* But I *believe, and repent, and I hope sincerely, and also*

See the Confession of Faith, *by the* Assembly of Divines. *ch.* 18. *p.* 31.

See the Penitent Murderer, *in* the Account *of* Thomas Parson.

also hope that if I live, I shall lead a new life; therefore I humbly hope I have an interest in Christ, and, in consequence of that, *am in a state of Salvation.*] In the mean time he should have pray'd, (and his *Teachers* should have *helpt* him, both by their *Prayers* and their *advice*,) that God would deliver him from the danger of being *deceived* by his own *Heart*, into *security* and *presumption*, which would only have betray'd him into a *mischievous* consolation; he having deserved by his Impieties to be one of their number, who *are delivered up unto strong delusions*, and wholly *left to believe a lye*. This, I say, should have been don; becaufe there is nothing more agreeable to the condition of *such* a *Penitent*, as had been lately (by his Confession) at once a *Robber*, and a *cheat*, a *fornicator*, and a *blasphemer*, and even a *murderer* of his *brother*, (sleeping innocently by him in the very same bed,) than to mingle his *Faith* with pious *Fear*, and his *Hope* with that holy *trembling*, wherewith we all are to *work out our own Salvation.* 2 Thess. 2. 11. Philip. 2. 12.

Now having hitherto made an *Amulet* for the *contagion* of the *Times*, by the *negative* part of my undertaking, which hath been only to discover how we must *not* examin our love to Christ, and which is *not* the true Touch-stone whereby our state is to be try'd; I am next, in the *Affirmative*, to recommend that *authentick*, and *only warrantable Touch-stone*, which is *approv'd* for the purpose in *holy writ.*

And first the words of my Text may serve to be their own proof. Because our Saviour did not say, as he was going out of the world, if ye love me, make it appear by being *sorry* for my *departure*; for they might easily be *sorry*, meerly in love unto *themselves*. Nor if ye love me, make it appear, by your inward

perswasion

perſwaſion that ye love me; for ſuch a *perſwaſion* is often *falſe*, and when it is *true*, is not alſo *Scientifical*. Nor if ye love me, make it appear, by your *outward perſwaſion* that ye love me; for every *Hypocrite* is a *Profeſſor*, and every one that *hates* him can *love in Tongue*. They who *crucified* their Saviour did give him very fine words too, *Hail King of the Jews*, when ye they *cloathed* him in the *Purple* of his own *Heart blood*. But the ſaying of our Maſter was briefly this, *If ye love me, keep my Commandments*; which is as if he ſhould have ſaid, *make it appear by your Obedience*. Let me ſee the ſolid *Iſſue*, let me feel the good *effects*, and taſte the *fruits* of your Affection.

We may know the true *Teſt* of our *love* to *Chriſt*, by what we find to be the *tryal* of *one mans* love unto *another*; which cannot poſſibly be made by an inward *perſwaſion* in the *one*, or an outward *profeſſion* in the *other*. But he who *gives* us the richeſt *preſents*, and is *readieſt* to do us the greateſt *good*, is moſt unweariedly *delighted* in our *converſe*, and moſt ſenſibly *toucht* in our *Reputation*, joys the moſt in our *welfare*, and moſt condoles in our *affliction*, is not ſparing of *coſt*, or *care*, when he thinks he can *ſpend* them to *our Advantage*, and is ambitious to indear us on all occaſions, although it be at the hazard of *Life*, and *Fortune*, *He* is the perſon of all the world, whom we do reckon as our *trueſt* and *ſolidſt Friend*. And by the very ſame meaſures, are we to judge of *that love* which we bear to *Chriſt*. If the *beauty* of his *Goodneſs* is really enter'd into our *Souls*, and hath *ingraven* in our *Breaſts* the *Image* of him; it does not only *inkindle* in us the fire of *Love*, but *rouzeth* it up into *Deſire* too, and apply's it to the *Object* which the fair Image does *repreſent*; thence we are fixed with *Attention* in contemplatio[n]

templation of his beauty, and take such *pleasure* in that attention, as to *distaste* the very things with which we were wont to be delighted; and that for this reason, because they offer to *divert*, and as it were *pluck* us from our *injoyment*. For we are *pleas'd* with his *presence* in every thing that *represents* him; be it the *strictest* of his *Præcepts*, the *poorest* of his *Members*, the most *despised* of his *Messengers*. We love to *think*, and *speak* of him, when we consider him as he is *absent*. The very *Remembrance* of him is *sweet*, and therefore frequently *recurr's*. And this our Love is still *improv'd*, by him by whom it is *begun*. For we love him still the *more*, the *more* we love him. At last the *soul* is set on *fire*, which burns up all the *dross* in us, *devours* our *love* of the *Creature*, becomes *Prædominant*, and *unquenchable*, the loss of our *Blood* cannot *extinguish*, or make it *cooler*. It makes us *sick* of a *pleasant Feavour*, that is, of *Love*, (as the *Spowse* in the *Canticles* sets forth her love unto the Bridegroom;) Being once sick of *love*, we are sick of *life* too, and therefore *desire to be dissolv'd*, that we no longer may *believe* in, but *be with Christ*. The desire of this *Union* makes us to go out of *our selves*, as 'twere *ejaculating* our Souls, by fervent *Prayers*, and *Thanksgivings*, and all other acts of our *obedience*, expressed here in one word, by *the keeping of Commandments*. These I say, are the *Fruits*, and therefore the *tryals* of our Affection, and as well of its *nature*, as its *degrees*. This is that *natural kind* of *Dialect*, in which our *love* of Christ *speaks*, and makes *probation* of it self; where there is not such *obedience*, there cannot be possibly such a *love*; for an *affectionate Rebel* is a contradiction *in adjecto*. Let the *profession* of our Religion be as *right* as it will, and our *Judgment* as *Orthodox*

as any can be, yet all is nothing without *obedience*. And this I take to be the meaning of S. *Pauls* words
1 Cor. 7. 9. to the *Corinthians*, *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the Commandments. That* is ſomething to the purpoſe, and with our Saviour, *all in all*. For being told by the company, that his *Mother* and *his Brethren ſtood without to ſpeak with him*, He immediately return'd, *who is my Mother? and who are my Brethren? even He that doth the Will of my Father which is in Heaven*, (and 'tis the Will of the *Father* that we *keep the Commandments* of the *Son*,) *the ſame is my Brother, my Siſter, and Mother*. Nay, by the *keeping of the Commandments*, we do not only know our *love*, but we *know* our very *knowledge*, our *affinity to the Truth*, our *being in Chriſt, and Chriſt in us*. And laſt of all it is by *this*, (continued in unto the *end*,) that we *make our Election and Calling ſure*. The *firſt* of theſe is very evident from *John* 14. 21, 23. and 1 *John* 2. 5. The *ſecond* is as plain from 1 *John* 2. 3, 4. The *third* is as plain from 1 *John* 3. 19. The *fourth* is ſo too from 1 *John* 3. 24. Where we have *two wayes* of knowing whether Chriſt abideth in us and we in Him: To wit, by our *keeping his Commandments*, and *by the Spirit which he hath given us*. Not by *this* without *that*; becauſe it is no longer in us, than we *keep his Commandments*. The *firſt* and *laſt* is moſt conſpicuous in the 2 *Pet.* 1, 5, 6, 7, 8, 9, and 10, *verſes*, where the Apoſtle does exhort us *to give all diligence, to make our Calling and Election ſure*. How then can our *diligence*, and *all* our *diligence* be employ'd, unleſs in the *keeping* of the *Commandments*, and in the keeping of them *all* too? For ſo he ſeems to explain himſelf in the very next words, *If ye do theſe things, ye ſhall never fall*. And what is meant

meant by *these things*, but that *long chain of Moral and Theological Graces*, in the 5, 6, and 7, verses of that chapter, which in effect are nothing else, but several *Habits* of *Obedience* to the *Commandments of Christ*? And by *these* S. *Peter* teacheth us how we must *judge* of our condition. *For if these things be in us, and abound*, they *make us fruitful in the knowledge of our Lord Jesus Christ.* (v. 8.) *But he that lacketh these things is blind*, and *cannot see a farr off, and hath forgotten that he was purged from his old Sins.* (v. 9.) Which is as much as to say, that the keeping of the Commandments is all in all, for if we *keep them*, we are *happy*, and if we *break* them, we are *undon*. I say we are *happy*, in case we *keep* them, because by keeping them *we make our Election sure*. I do not say *we make our selves infallibly sure of our Election*, and that by *ordinary means too, without immediate Revelation*; as an *Assembly of Divines* have made *profession* of their *Belief*. For as *Faith* is a good *man's*, so *infallible assurance* is *God's* peculiar. And it implyes a *contradiction*, to say a man may be *infallible*, in what he does but yet *believe*. For as *infallibity* implyes a *knowledge* in *perfection*, so *belief* implyes strongly a *knowledge* only *in* * *part*, that is, in some measure, *a want of knowledge*. Which infers a *fallibility* in him that *wants* it. When we say *we do believe* we shall never fall, and that *we do believe* we are vessels of Election; our meaning is, *we do not doubt it*, not at all that we *cannot*, or *may not err*. When *Adam* stood in a *state* of *Innocence*, he did *believe without doubt* he should so continue. When *Lucifer* stood in a *state* of *Glory*, he did *not doubt* in the least of his being *safe*. But the *event* does shew plainly in *Him*, and *Adam*, the *possibility* of their falling, *before* they *fell*. So as long as *we* stand in a *state* of *Grace*.

Confession of Faith, chap. 18. Art. 2. 3.

* 1 Cor. 13. 9, 12.

and do *so love* our Saviour as to *keep his Commandments*, we have reason to be *confident* of our Election, but not *infallibly assur'd*, because we are not *omniscient*, yea, do *not know* our own *Hearts*, and cannot tell what a *Day*, or what an *hour* may bring forth. Whilst we are *militant* here on *Earth*, we do *Hope* for Heaven; but shall *then* only be *sure*, when we shall take it into *possession*. * They who urge S. *Peter's words* for an *infallible assurance*, (2 *Epist. chap.* 1. *ver.* 10.) where the word is βεβαίαν, and notes the *sureness* of the *Election*, not βεβαίω, implying *assurance* in the *Elect*, do prove no more from that Text, than that they quite *mistake* its *meaning*. Not through an *Ignorance* of the original, but a *forgetfulness* to *consult it*. It may suffice for our comfort, that *God himself* is *infallible*, though *we* may *err*. And though we know not what we *are*, much less what we *shall* be, yet *this* we know surely, *That all the paths of the Lord are Mercy and Truth, unto such as keep his Covenant and his Testimonies. Psal.* 25. 10. We are *infallible* in our knowledge, that *God is faithful*, so as he cannot fail possibly to make good his *promise*, if we shall manfully *persevere* in our *performance* of the *condition*. And sure the sum of the Condition is briefly this, that we *love him so farr, as to keep his Comandments*.

* *Vti supra.*

Heb. 11. 11. Heb. 6. 10.

Again, that this is the *Test* of our *Love* to *Christ*, and the *means* whereby to make our *Election sure*, may be as easily collected from *Heb.* 6. 10, 11, 12. Where the Apostle having premis'd *the work and labour of their love, which they had shew'd to Christ's Name, in their ministring to the Saints.* (v. 10.) He does immediately desire them *to shew the same diligence, to the full assurance of Hope unto the end.* (v. 11.) And not to be slothful, *but followers of them who through Faith and Patience inherit*

inherit the promiſes. (v. 12.) From which words of the Apoſtle we are to gather *four things.* Firſt that he does not ſay *infallible*, but *full aſſurance of Hope.* Nor is it *He*, but our *Tranſlation*, which ſaith ſo much. For ἐλπίδος πληροφορία is but a *fulneſs of Hope*, not at all a *full aſſurance*, unleſs by *full aſſurance* is mean't a *fulneſs*, and *nothing elſe.* Next a *diligence* is requir'd for the attainment of this Hope, and this muſt be unto the *end.* The *promiſe* that we ſhall *reap*, is on *condition* that we *faint not.* We muſt therefore *ſo run*, 1 Cor. 9. that we may *obtain.* *Thirdly*, Our diligence muſt be *ſhew'd* too, that men may *ſee* it, and be the *better*, and *glorifie God* in our behalf. It muſt be ſhew'd in a *laborious* and *working* Love, a Love exhibited to *Chriſt*, by being employ'd upon his *Members.* The Love of Chriſt, if it is *true*, will be *ſhew'd* in this, that inſtead of being *idle*, or *empty-handed*, it hath its *work* and its *labour*, is ever *diligent*, and *induſtrious* in the *keeping of his Commands.* Laſtly, the *promiſes* are not *inherited* through *Faith alone*, (which S. *James* calls a *dead*, and a *worthleſs* Faith,) but through *Faith* mixt with *patience*, which is not a *barren*, but a *fruitful*, not an *idle*, but *working* Faith. Such as *worketh* (by *Love*) impartial *obedience* to the *Commandments*: And ſuch as *worketh* (by *patience*) with perſeverance unto the *end.* Thus we prove, by our *obedience*, the real *ſolidity* of our *Love*; and by our *Permanency* in *both*, *make our Calling and Election ſure.*

It were eaſie for me to *argue* from a very great number of ſuch like *Topicks*, of which the old and new Teſtament afford much plenty. But that the *proof* of this Doctrin, may not keep us too long from the *Application*, I ſhall conclude with what I find in the 8th. *chapter* to the *Romans.* And thence the Point I am upon,

upon may be *irrefragably* evicted. For *they* are true lovers of Chriſt, and real veſſels of Election, to whom there is *no condemnation. There is no condemnation to them that are in Chriſt Jeſus.* (v. 1.) They alone are *in Him, who walk not after the Fleſh, but after the Spirit.* And what other can *they* be, than ſuch as *keep his Commandments?* That this indeed is the evidence of our being in Chriſt, does farther appear by the *three Ifs*, in the 10, 11, and 13 verſes of that chapter. *If Chriſt be in you, the Body is dead, becauſe of ſin; but the Spirit is life, becauſe of Righteouſneſs.* And *if*
Rom. 8. 10, 11, 13. *the Spirit of Him who raiſed up Jeſus from the Dead, dwell in you, he alſo ſhall quicken your mortal bodies, by his Spirit which dwelleth in you.* And *if ye live after the Fleſh, ye ſhall dye; but if through the Spirit ye mortifie the Deeds of the Body, ye ſhall live.* Now by *the Deeds of the Body* are meant *the Breaches of the Commandments.* And how are they *mortified*, but by *obedience?* We have the ſame in S. *John*, but a little more plainly. *Hereby we know that we know him, even by keeping his word*, 1 John 2. 5. *He that ſaith he abideth in Him, ought himſelf alſo to walk, even as he walked.* (v. 6.) Now we know that Chriſt Jeſus was ſo *ſubjected to the Law*, that that was conſtantly *the Path*, wherein *he walked.* And when 'tis ſaid by S. *Paul*,
1 Tim. 1. 5. that *the end of the Commandment is charity out of a pure heart, and of a good Conſcience*, and *Faith unfeigned.* The *Heart* is imply'd to be *impure*, the *Conſcience evil*, and the *Faith* but *hypocritical*, which is not evidenc'd by *charity*, and the keeping of the *Commandments.* All agreeable to the words of our Bleſſed Saviour,
Luke 6. 44. *that men do not gather grapes from Thorns, and every Tree is known by its fruit.* But the *fruit of all Graces* is the *keeping of the Commandments*, and therefore by *that* we may *know* them *all.* Now

Now then let us *consider*, that if the *keeping of the Commandments* is the true *Touchstone* of our *Love*, whereby alone we may *prove* it to be *sincere*; and withal the great *Requisite*, for the *making of our Calling and Election sure*; then is the *keeping of the Commandments* the *sum* and *upshot* of *all* that is call'd *Duty*. So that when *Solomon*, being *penitent*, turned his *Throne* into a *Pulpit*, and of a *King* became a *Preacher*, He was not able, with all his wisdom, either to *teach*, or to *learn*, either a plainer, or higher lesson, than *Fear God and keep his Commandments*. For this (saith he in the next words) *is the whole Duty of Man*. Men may spend their whole lives in inventing *Sermons*, and *Systems*, and other *discourses* of *Divinity*, both from the *Pulpit*, and from the *Press*; But the *sum* and *conclusion of all* is This, *Fear God and keep his Commandments*. It concerns us therefore extreamly to make a strict examination, whether we find within our selves such a *sincere love* of *Christ*, as does not only shew it self in our *mouths*, and *fancies*, but especially in our *Hearts* and our *Conversations*. Such a love as carries with it a ready *obedience* to his *Commands*, and does by consequence amount unto the *whole Duty of Man*. It being so natural for a *Lover*, to seek the *benefit*, or *pleasure*, and *satisfaction* of his *Beloved*, by doing that which he *desires*, that *obedience* and *love*, *disobedience* and *hatred*, are *promiscuously* used in holy Scripture. For what S. *Paul* expresseth *thus*, in his Epistle to the Corinthians, [*Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments,*] the same S. *Paul* expresseth thus, in his Epistle to the *Galatians* [*Circumcision is nothing, and uncircumcision is nothing, but Faith which worketh by Love.*] So that *Faith* is all in all, as it *worketh by Love*. And

The Application.

Eccles. 12. 13.

1 Cor. 7. 19.

Gal. 5. 6.

Love

Love is all in all, as it brings forth *Obedience* to the *Commandments* of *Chriſt.* But *obedience to his Commandments* is all in all, as including and ſuppoſing both *Faith* and *Love.* *Chriſtianity it ſelf* is nothing worth without *Faith*; nor *Faith it ſelf*, without *Love*; nor *Love it ſelf* without *obedience* to the *Commandments of Chriſt.* For being *not kept*, they muſt needs be *broken.* And they that *break* his Commandments are ſaid to *hate* him, as they that *keep* them are ſaid to *love* him, *Exod.* 20. 5, 6. So the *carnal mind* of man is called *enmity to God*, *Rom.* 8. 7. And that for this very reaſon (in the next words following) *Becauſe it is not ſubject to the law of God.* And

This may prompt us to deſcend unto a *ſecond conſideration*, that ſeeing *love* and *obedience*, *diſobedience* and *hatred* are terms equivalent, put the *one* for the *other* in holy Writ; then, as we hope not to be reckoned amongſt *the enemies*, and *haters* of *God* in *Chriſt*, we muſt employ our *utmoſt ſtudy* upon the *keeping of his Commandments.* And *keep* them we muſt with the greater care, becauſe (like *Porcellane*,) they are of very *great worth*, and the *ſooneſt broken.* Beſides which, they have a property of being ſo *wholſom*, or ſo *deſtructive*, that whilſt we *keep* them *intire*, they *keep* us too in our *integrity*; and if we cuſtomarily *break* them, they *grind* us certainly to *powder.* The *Prophet David* had ſo *ſmarted* by having *broken* two of the number, (the one with *Bathſhebah*, and the other againſt *Uriah*,) as to have made a new Covenant with
Pſal. 119. 33. God Almighty, that if he would *teach him* once more the way *of his ſtatutes*, he would not fail for the future, *to keep them whole unto the end.* And to the end he might *keep* them the more *exactly*, he *laid them up* in a *ſure place*, wherein the *ſerpents* piercing eye ſhould not

not be able to *find* them *out*. He *lock't* them *up* in a *Cabinet* of which *God only* could keep the *key*. For ſo we have him ſpeaking to God himſelf, (*Pſal.* 119. 11. *Thy word have I hid within my heart, that I might not ſin againſt thee.* Exactly ſo did bleſſed *Mary* by the *ſayings* of *Chriſt*, (her *Son*, and *Lord* too,) which *ſhe kept* (ſaith the Text,) *and laid them up in her heart.* After the very ſame manner, let us manifeſt the *love* which we bear to *Chriſt*, and demonſtrate the *eſteem* which we pretend to his *Commandments*, firſt by *keeping* them in our *eyes*, that we may evermore *ſee*, and be *mindful* of them; next by *fixing* them in our *Heads*, that we may rightly *apprehend* them; laſtly by *hiding* them in our *Hearts*, that no *thieviſh luſt* may *deprive* us of them. Let our *love* be the *ingraver*, to *carve* his Commandments in our *Souls*; to *carve* them in ſuch *deep*, and *indelible characters*, as no kind of *Engin* or *Tool* of Satan may be able to *efface* them, or *raze* them *out*. Are not they *bold* people who *dare* be *damn'd*? who take the *confidence* to *ſleep* amidſt the *breaches* of the *Commandments*, whilſt their *Calling* and *Election* are not only *not enſur'd*, but even *neglected*, and *undervalued*, as if ſo *cheap*, and ſo *eaſie*, as to be *got* only by *gaping*, that is, by ſaying *Lord, Lord*, or upon any cheaper terms than thoſe of *keeping his Commandments*? Let us religiouſly beware, that we be none of their number. And becauſe S. *James* tells us, that *whoſoever will be a Friend of this preſent world, is* (not only *not the Friend*, but) *the Enemie of God*; Jam. 4. 4. Tremble we moſt at thoſe Felicities, which are moſt generally courted. Take we heed of nothing more, than of our *living* too much *at eaſe*. If we are ſerious *lovers* of Chriſt, let us not *laugh*, and be *merry*, with them that *hate* him; but rather *ſhut up* ourſelves in ſuch

a *solitude* and *silence*, as in which we may enjoy him without *disturbance*, or *interruption*. Whenever we *suffer* in his behalf, from *our selves* or *others*; let *this* be *one* of our Rewards, that he *tells* our *sighs*, and counts the
Psal. 56. 8. *number* of our *attritions*, puts our *Tears* into *his Bottle*,
Mal. 3. 16. and enters our *sorrows* into his *Book*. Let our *Ambition* be to *please* him, by *all means possible*; by *observing* his precepts; by *accusing* our selves before him for any precept *unobserv'd*; by *importuning* him incessantly for *ghostly strength*; and by *thanking* him for *that* which we now *injoy*; by *hating* our Rebellions already past; and by making him *vowes* of *new obedience*: Which Vowes having *made*, let us not fail to *pay* them all, how *deerly* soever they may *cost* us. Let's
Act. 26. 28. not reckon it enough, to be *almost-Christians*, with
1 Sam. 15. 9. King *Agrippa*; nor yet, with King *Saul*, to give God the *Refuse* of what we owe him. But as we are *debtors* to him for *all*, so let us not niggardly withhold the *least* things from him which he *expects*, much less the *greatest* which he *requires*. Our obedience unto *Christ*, like Christ's obedience unto *the Father*, must not only be paid to *some*, but to *all* his Commandments, *without exception*. All that *Abigail* could but *say*, Christ Jesus *acted*: For *she* desir'd *to wash the feet of the ser-*
1 Sam. 25. 41. *vants of her Lord*; but *He de facto* did *wash the feet of the servants of Himself*, who yet was *their* Lord, and *Davids* too. So very *low* went our Saviour in the *Active* part of his Obedience; but his *passive* was *lower yet*, not only to the *Death*, (which is the wages of disobedience,) but to the *Death* of the *Cross* too, the *worst* of Deaths, and the most *terrible*, whether we consider its *shame*, or *torment*. By such incomparable Obedience, both active, and passive, did the *love* of our *Saviour* express it self. And shall not *our* love to

Him

Him expreſs it ſelf in our being *clean*? In the keeping of our ſelves *unſpotted from the world*? Shall we adventure to be the *worſe* for his *goodneſs* to us? or *violate* his *precepts* with *peace* and *comfort*, becauſe we know he *dyed* our *Sacrifice*, and is our *Advocate with the Father, and the propitiation for all our Sins*? No, let us *ſtrive againſt ſin*, though we *reſiſt it unto Eloud*. And reſiſt it ſo much *the rather*, becauſe obliged to it by *Him* who is a *God ready to pardon*. If *He* was *prodigal* of his *life*, when he could *ſpend* it to *our advantage*, why ſhould we *niggardly keep* our Lives, when 'tis the *thriving ſt* courſe to *loſe* them? That there is a certain caſe wherein we may *ſave* them to our *loſs*, and that again there is a caſe wherein we may *loſe* them to our *advantage*, is the peremptorie aſſertion of Chriſt *himſelf*. *He that will ſave his life, ſhall loſe it; and he that will loſe his life for my ſake, the ſame ſhall ſave it.* Now till we come to this pitch, of being able (in time of trial) *to loſe a life for Chriſt's ſake*, we have not ſatisfied the Text in its full Importance; and by conſequence, till we have, we ſtand in need of being taught from another Topick. I mean, we ought to be *perſuaded* by *ſeeing the terrors of the Lord*; or at leaſt to be *frighted* by them. And conſidering that S. *Paul* hath comprehended them all at once, in that ſhort pandect of Imprecations, his dreadful *Anathema Maranatha*; as alſo conſidering that the *ſins* by which thoſe *Curſes* are all incurr'd, do all ariſe from this Fountain, a moſt unnatural *want of love to the Lord Jeſus Chriſt*; I cannot think of a fitter Text whereon to continue my Meditations, than that *Sentence* of S. *Paul* in his firſt Epiſtle to the *Corinthians*; *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.* And this I mean ſhall be the ſubject of the *ſecond part* of my *Deſign*.

THE
INTRODUCTION
TO
The Second Part.

Sect. 1. AMongſt the many obliging Titles, which *God* in reference to *Man*, vouchſafes to take upon Himſelf, there is not any ſo apt to *melt* us, as that of *Bridegroom*. For whilſt in *other* Relations to us he is the *object* of our *Fear*, our *Adoration*, our *Admiration*, and the like; ſtill in the quality of a *Bridegroom*, all he draws from us is *Love*. And, if we *weigh* the chief *ingredients* which are *preſcrib'd* to *make up*, and *compound* a *Chriſtian*, every *grain* of *pure love*, will go as far as many *pounds* of our *Awe*, and *wonder*.

Faith and *Hope* are *great* vertues, but *Love* is *greater*. And that as for many *other* reaſons, ſo in particular alſo for *This*, that *God* was *never* yet ſaid to be *Faith*, or *Hope*, (nor is it poſſible for him to be ſo,) but S. *John* hath ſaid plainly, 1 John 4. that *God is Love*. And therefore *Love*, of all Graces, *makes* us moſt to *reſemble* the *God* that *made* us.

'Tis

'Tis true indeed that *Faith* and *Hope* muſt help to *carry* us into *Heaven*; But holy *Love*, (beſides *that*,) will keep us *company* when we are *there*. Our Love indeed ſhall there be *perfected*, but only perfected into *Love*; that though it ſhall *ceaſe* to be *incomplete*, it ſhall not *ceaſe* to be *it ſelf*. Whereas our *Faith* and our *Hope* ſhall be for ever *don away*. For *that* ſhall dy into *experience*, and ſo ſhall *this* into *Fruition*.

Sect. 2. To *fear* and *honour* Him that made us, is a moſt *acceptable ſervice*, (*Mal.* 1. 6.) But very paſſionately to *love* him, does pleaſe him far beyond *both*, It being abſolutely *in vain* that we do *honour* him as a *Father*, or that we *fear* him as a *Lord*, unleſs we *Love* him as a *Bridegroom*, who hath *betrothed* us to *Himſelf*. Take away *Love*, and *Fear hath Torment*. Or take away *Love*, and *Honour* degenerates into *Hypocriſy*. Both are *ſervil* in *themſelves*, until our *Love* does *manumit* them, and make them *free*. Our *Fear* and our *Honour* are only welcom for our *Loves* ſake, whereas our ſole or *ſingle Love* is welcome to him for its * *own*.

* *Per ſe placet, & propter ſe, non requirit cauſam non Fructum.* S. Bernard. ſuper Cantic. Cant. Serm 83.

Sect. 3. Nor may you think that I have nam'd the *utmoſt* privilege of *Love* above other Graces. For *Love alone* is that *Motion* or *Affection* of the Soul, by which we render back to God (though not

not *ex æquo*, yet *de ſimili*,) a noble kind of *Retaliation*. If he is *Angry*, we are to *Tremble*, not to be angry with him again. If he *Commands*, we muſt *obey*; and if he *cenſures*, we muſt *adore* him; But by no means preſume to *return* the *like*. Nay if he *ſaves* us, or ſets us *free*, we cannot *thank* him for it in *kind*; we cannot make him a *Retribution*, either of *ſafety*, or of *deliverance*. But when he condeſcends to *love* us, we *can* and *muſt love* him, without the *Arrogance* of taking *too much* upon us. For to this very end does he *begin* to us in *Love*, that (though we never can *requite*, yet) at leaſt we may *pledge* him with *Love for Love*.

Nam cùm amat non vult aliud quàm amari. Id. ibid.

Sect. 4. Again, of all the *Emanations* or *Affections* of the Soul, the *Love* of *God* is that *alone* which carries with it its own *Reward*. I mean a *Pleaſure*, and *Satisfaction*, which cannot admit of an *allay* by either *Repentance*, or *Satietie*. Indeed to *love* him for *ſomewhat elſe*, is to receive no greater Pleaſure, than *ſomewhat elſe* has the luck to affect us with. But to *love* him *for himſelf*, is to poſſeſs the very *end*, becauſe the *object* of our *Love*. For the greateſt *injoyment* of ſuch a *Lover*, is ſtill to *love* what he *injoyes*. Hence it was that S. *Auſtin* did argue *thus* in his *Confeſſions*. *Thou haſt commanded me (Lord) to love thee, and doſt threaten me with Hell, if I love thee not. Whereas 'tis Hell enough*

Non ad aliud amat Deus, niſi ut ametur ſciens, ipſo Amore Beatos qui ſe amaverint. Id. ib.

Juſſiſti ô Domine, ut diligam te, aut mihi Infernum minaris. Sed mihi magnus ſatis infernus eſt, quod te dignè amare non valeo. Auguſt. Confeſs. l. 10. c. 28, 29, 39.

enough to me, that I cannot love thee enough. For to love thee as I *ought*, as thou *deſerveſt*, and *I deſire*, would be at once the greateſt *Duty*, and higheſt *Reward* to be imagin'd. It would not only be my *Task*, but my *Heaven* to love thee.

Sect. 5. Now when *Intereſt*, and *Honour*, conſpire with *Pleaſure* and *Satisfaction*, to make us *kind*; may it not ſeem a great *wonder*, that ſuch a thing ſhould be *ſuppos'd*, as that a *Chriſtian* ſhould *not love* the *Lord Jeſus Chriſt*? Let us *examin*, if you pleaſe, how very *natural* 'tis to *love* him; that ſo our *wonder* may be the *leſs* at the ſeverity of the *Curſe*, which our Apoſtle thunders out againſt as many as *love* him *not*.

Sect. 6. Firſt 'tis *natural* for us as *men*, to *love* the *gifts* of the Almighty, becauſe by *them* we have the *pleaſure* of ſtaying our *hunger*, and our *thirſt*; the *pleaſure* of giving *Satisfaction* to *all* our *Appetites* and *Needs*. Next 'tis every whit as *natural*, to love *that Love* of the Almighty, from whence thoſe *gifts* are *derived* to us. And then how *natural* is the *Tranſition* from our love of his *Love*, unto a yet greater love of *Him* that *loves* us? For ſuch a *free Lover of Souls* muſt needs *Himſelf* be *more lovely* than all his *Love*, as much as the *Agent* than the *Act*, or the *Cauſe* than the *Effect*.

Sect. 7.

Sect. 7. Again be we never ſo *debauch't*, we *cannot* poſſibly *abſtain* from being *kind* unto *ourſelves*: And *as little* from being *kind* unto the *benefits* and *Bleſſings* which we *injoy*. And being ſo *kind* unto the *benefits*, we ſhould *as little* methinks *abſtain* from being *kind* to the *Benevolence*, from which thoſe *Benefits* muſt needs *proceed*. How much *leſs* ſhould we be *able* to *abſtain* from being *kind* to the *Benefactor*, who is the *Sourſe* and the *Fountain* of *that Benevolence*? Certainly *nothing* can be *viler*, than to love the meer *Gifts*, above the *Giver*; nothing more *contumelious* to him that *Gives* them.

Quid vilius, quā pluris facere Dantis munera, quàm Datorem ipſum?

Sect. 8. And if 'tis *natural* for us as *men*, to love our *God*, as *God only*, or at leaſt as the *Giver* of our Injoyments; how much more as *God in Chriſt*, *Reconciling us all unto Himſelf*? He is the *Maker*, and the *Preſerver*, and (ſo at leaſt) the *Benefactor* of *all things elſe*; but the *Redeemer*, the *Reſtorer*, the *Reconciler* only of *us*. As God *Incarnate* he converſed with men *on Earth*; and as *ſuch* (in *ſpecial manner*) we ſtill converſe with him *in Heaven*. I therefore ſay, in *ſpecial manner*, becauſe to addreſs our ſelves to *God*, as he is *Infinite*, and *Inviſible*, a *ſelf-ſubſiſting Exiſtence from everlaſting to everlaſting*, is not only apt to *dazzle*, but to *diſtract* our

underſtandings. Our *Thoughts* are *loſt* in this *Ocean*, as the *drops* of a *Bucket*. And where our *Thoughts* are hardly *fixt*, 'tis hard to *faſten* our *Affections*. But now to addreſs ourſelves to *God* in the *man Chriſt Jeſus*, as he is *manifeſt in the Fleſh*, and *hypoſtatically united to human Nature*; to ſettle our *Affections* and *Thoughts* upon him, both as our *Sacrifice*, and our *Prieſt*, our *Elder Brother*, and our *Advocate*; as one inceſſantly *pleading* for us, and *reconciling us to Himſelf*; This is to take him at the *advantage* of his *deſcending* to our *Infirmities*; and as it were to *lay hold* both on his *Majeſty*, and his *Mercy*, whilſt he is thus *ſtooping down* to our *low embraces*. And therefore if any man ſhall be found ſo *void* of *Grace* and *good Nature*, as *not to love* the God of Heaven both as a *Bridegroom*, and a *Redeemer*, who never had *bought* but to *eſpouſe* us, and courts our kindneſs under the Title of *The Lord Jeſus Chriſt*; he cannot deſerve a *milder Curſe*, than that of *Anathema Maranatha*. Which, though the *frightful'ſt* and the moſt *diſmal*, that any poor Caitiff can undergo, is yet the *mildeſt*, and the *moſt gentle*, that our *Apoſtle* could in Conſcience condemn *Them* to, who ſhould be found *NOT TO LOVE* the Lord Jeſus Chriſt. Should the very *Souls* of men be wholly diſſolv'd into *Love*, 'twould be no more than *He* deſerves, for the *exceſs* of whoſe *Love* to the *Souls* of men, the Holy Ghoſt hath affirmed

that

that *He is Love*. And considering how much the *Cause* is more noble than the *Effect*, (as I said before,) 'tis very evident that our *Saviour* should be much dearer to us than our *Salvation*. The name of *Jesus*, *a Saviour*, how *delicious* to our *mouths* ought it to be when e're we *speak* it? How *melodious* to our *Ears*, when e're we *hear* it? And what a *Jubily* to our *Hearts*, whensoever we do *ruminate*, or *think* upon it? Having therefore such a *name*, as is *above every name*, the name of *Jesus*, a *Saviour*, nor that *temporal*, but *eternal*; he needs must challenge such a *Love*, as is *above every Love*, not only of our *Sins*, but of *our selves* too. And therefore well might S. *Paul*, upon the *foulest supposition* that can be made of a *Malefactor*, pronounce the *formidabl'st Sentence* that can be uttered by any *Judge*.

Mel in Ore, Melos in Aure, Jubilum in Corde. Bernard.

Philip. 2. 11, 12.

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 1 Cor. 16. 22.

Sect. 9. These words of the Apostle, (which I have thought a fit Subject for the *second Part* of my *Design*,) are first of all to have a *general*, and then a more *special* Consideration. Their Parts in the *General* are briefly *Three*.

First, *the neceſſary* Duty *which is incumbent on a* Chriſtian; *and that is* the love of our Lord Jeſus Chriſt.

Next, *the* Latitude *or* Extent *of the obligingneſs of the* Duty; *which does not reach only to* ſome, *but to* all in general. *And this is imply'd in the Indefinite* εἴτις, [If any man love him not.]

Thirdly, *the dreadfulneſs of the* Danger *to whoſoever ſhall* deſpiſe *or* neglect *the* Duty. *And this is expreſſed in the ſentence of* eſto Anathema Maranatha.

So that in order to the more plain *and* uſeful *handling of the Text*, (*which is propos'd only to* profit, *and not to* pleaſe *us*,) *we are to faſten our preſent Thoughts upon theſe three ſubjects of Meditation.*

Firſt, *the Nature of the* Love *which is here requir'd.*

Next, *the Quality of the* Curſe *which is here denounc't.*

Thirdly, *the* means *we are to uſe*, *to* attain *the* firſt; *and*, *in* conſequence *of that*, *to* eſcape *the* ſecond.

CHAP. I.

Sect. 1. TO underſtand the firſt aright, we are to view the *Grace* of *Love* by ſeveral ſteps of Gradation. Firſt of all we are to *view* it as it is faſten'd upon *God*, and ſo is contradiſtinguiſh't to all *other* Love. Such as is the love of *men*, whether our *Neighbours*, or *our ſelves*; the love of our *Bodies*, and of our *Souls*, and ſo of all other Creatures; not only ſuch as are *unlawful*, and under a ſpecial *prohibition*, but alſo ſuch as are *commanded*, and of *neceſſity* to be lov'd. It muſt be *oppoſite* to the *former*, and hugely *tranſcen-*

Touching the Nature of the Love which is due to Chriſt.

transcendent unto the *later*. And then it is the *Grace* of *Love* as fastned in general upon *God*. But we are *secondly* to consider it in its *particular application*, I mean its *Appropriation* to *the Lord Jesus Christ*. And this again in a *threefold* respect; as he is *Dominus*, *the Lord*, who is to *rule* and *reign* over us; and as *Jesus*, *the Saviour*, who is (like *Joshua*, and the *Judges*,) at once to *deliver*, and to *conduct* us; and as *Christ*, *the Messias*, in all his Offices at once; in that of *Teaching*, and *Blessing*, and *Swaying* his *Scepter* over our *Hearts*. This is properly *the love* of our *Lord Jesus Christ*. And this again must be consider'd, in that *degree* of *perfection*, wherein tis taken in the Text. As *a love of Christ unto the Death*; *a love* which *casteth out Fear*; and such as does not * *wax cold* in the sharpest *winter* of *Tribulation*. For the *curse* which here follows, seems to relate unto the *Gnosticks*, and to as many of *their posterity*, as should at any time be infected by their opinion. Such as were *Prodicus*, and the *Adamites*, and the Sect of the *Helkesaitæ*, who were totally for a *prosperous*, not for a *persecuted* Religion; zealous *Followers* of *Christ*, in Times of *Peace*, but in Times of *Persecution*, *Forsakers* of him.

* Matt. 24.12. *upon which place see* Dr. Hammond's Annotation. *And upon* Rev. 2. 4.

Τὸ ἀρνήσασθαι ἀδιάφορον ὄν, καὶ ὁ μὴ νοήσας τοῦ σώματι ἀρνήσεται ἐν ἀνάγκαις τῇ ψυχῇ. Euseb. Hist. l. 6. c. ult.

Sect. 2. The sum and upshot of all is this. The *Love* of *Christ* which is requir'd for the *escaping* of the *Curse*, is such a Love of his *Person*, as is attended with a Love of his *precepts* too. And *such* a love of his precepts, as shews it self in an *Obedience* without *Exception* or *Reserve*; and obedience both *active*, and *passive* too. Nor with respect only to *some*, but (in the words of the Psalmist) unto *all* his Commandments. Our *love* of *Christ* must be *set off*, with a comparative *detestation* of all below him. *For if any man*

man come to me, (saith Christ himself to his Disciples) *and hate not his Father, and Mother, and Wife, and Children, and Brother, and Sister, yea and his own life also, he cannot be my Disciple*, Luke 14. 26. There we see, though we are bound to *love* our livelihood and our *Lives*, yet we are bound to *hate both*, in comparison of the Love which we owe to *Christ*. And that so *high* a *degree* of *love* is indispensably required, many parallel words of Christ do put it out of all Question. As, *He that loveth his life shall lose it*; John 12. 25. *and he that hateth his life in this world shall keep it unto life eternal*. Whosoever shall *deny me before men*, Matt. 10. 33. *him will I also deny before my Father which is in Heaven. If any man will come after me, let him deny himself, and take up his Cross daily, and follow me. For* Luke 9. 23. verse 26. *whosoever shall be ashamed of me, and of my words, of him shall the son of man be ashamed, when he shall come in his own Glory, and in his Fathers, and of the holy Angels*. And when 'tis said by the Apostle, *If we* 2 Tim. 2. 12. *suffer, we shall reign*; it is imply'd *we shall not, if we do not suffer*. As therefore he who puts to *sea*, (let his design be what it will,) is to resolve before hand, to run the risque of the *foulest weather*, and not to *go*, but to be *carried*, nor so much whither the *Pilot* shall please to *steer* him, as whither the *wind* and the *waves* shall be pleased to *drive* him; so before we do resolve to *ingage* our selves in *Christianity*, we ought in prudence to make a *Reckoning*, as well of the *Price* that it will *cost* us, as of the *Profit* and *Advantage* 'twill bring us in. If we conceive that our *Reward*, though *yet* but *future*, and *invisible*, will yet prove *at last* an *abundant Recompence*, for whatever we can *do* or *suffer* here for Christ's sake; then resolve we (with S. *Paul*) to *reckon all things but Dung, for the winning of* Phil. 3. 8, & 14. *it*.

it. Ever *preſſing towards the mark,* (by Mortifications, and Self-denials, and laying aſide the every weight which doth ſo eaſily beſet us, by a fellowſhip with his ſufferings, and a conformity to his Death,) *for the Prize of the high Calling of God in Chriſt Jeſus.* But if on the other ſide we eſteem it too *hard* a *bargain,* (which Chriſt hath made in the New Teſtament,) And that to *drink* of his deadly *Cup* will be a *bitterer potion,* than all his *Love* and his *Promiſes* will be able to *ſweeten*; then let us never ſo much as *enter* into a Covenant with Chriſt; but, rather than *begin,* and *only begin* to do him ſervice, fairly leave it unto thoſe who have the *patience* and the *courage* to go *quite through* it. He is a mad kind of *chapman,* who makes a *contract* with *Chriſt* for a *participation* of his *Kingdom,* without *reſolving* upon his *Croſs* too. Himſelf hath told us what 'tis like, *Luke* 14. 31. *It is juſt like a King, who going to war againſt another King, doth not firſt ſit down, and conſult, whether he be able with Ten thouſand to meet him that cometh againſt him with Twenty thouſand.* For even ſo, ſaith our Saviour (at the 33. verſe of that chapter,) *whoſoever he be of you that forſaketh not all that he hath,* (be it his Pleaſure, his Reputation, his livelihood, or his life,) *he cannot be my Diſciple.*

Ad hanc ſectam ſuſceptâ conditione ejus pacti venimus, ut etiam animas noſtras autoriati in has pugnas accedamus. Ea quæ repromittit conſequi optantes, & quæ comminatur pati timentes. Tertul. ad ſcapulam. c. 1.

Sect. 3. Yet let not any man here object againſt his hope of Salvation, and ground of Comfort, *Infœlix ego ſum, & infauſto tempore natus,* ſad and evil is my Condition, becauſe I live in *good times*; I cannot poſſibly be a *Martyr,* for want of a *Nero,* or a *Domitian,* a *Diocleſian,* or a *Cromwel,* whereby to *evidence* my *Love* of the Lord Jeſus Chriſt, and to *exerciſe* my *Faith* with a fiery Trial. For (that I may take him out

out of the *Agony* which he possibly may be *in*, whilst he considers how *great a Love* is indispensably *requir'd*, for the escaping of the *Curse* which is here *denounced*,) any man living, however *prosperous*, may be a *Confessor*, or *Martyr*, by a generous *Resistance* of his *Prosperities*; by being under a *persecution* he wisely brings upon *Himself*; by destroying his wicked *Appetites*, though *dearer* to him than his *Eyes*; and by *retrenching* those *darling habitual lusts*, which are as hardly parted with, as his *hands* and *feet*. Be not therefore, like King *Polycrates* too much *afflicted* with thy *Prosperityes*; nor, like the Emperor *Mauritius*, so much *terrified* from *within* for want of *Troubles* from *without*, as to conclude thy self a *Bastard* in God's account, through a defect of that *chastisement* which is the * character of a *Son*. For if thou *usest* those *Talents* of *Grace* and *Reason*, which God hath given thee, thy *Ambition* may be the *Nero*, whom thou *resistest unto Blood*. Or thy *Avarice* the *Domitian*, by whom thou art *plagu'd* for thy *Non-compliance*. Or thy *lust* the *Diocletian*, from whom thou *suffer'st* for thy *Dissents*. Or thy *Cruelty* may be the *Cromwel*, whom thou *refusest* to *obey* at thy great *Expense*. Wilt thou know by what *martyrdom* thy *Love to Christ* may be expressed in *Times of Peace*? and how to *suffer* for *God*, though *never persecuted* by *men*? Be but *contented* with *all Events*; and ever *rise with an Appetite* from the most *warrantable Injoyments*; *Envy* no mans preferment; nor ambitiously *covet* to make it *Thine*; pay *Obedience* to thy *Superiours*, though they may seem never so *froward*; do whatever *God bids thee*, though it shall seem never so *hard*; resist the *Dalliance* of the *Flesh*, though never so *pleasant* or *Importuning*; and then, in all these together, thou art a *Martyr* of *Patience*.

* Heb. 12. 8.

tience, with holy *Job*; of *Abſtinence*, with *Daniel*; of *Humility*, with S. *Paul*; of *Obedience*, with *Abraham*; and of *chaſtity*, with *Joſeph*. Nor let this paſs for a meer *fancyful*, and *conceited* way of reaſoning. For 'tis confirm'd by the Judgment of old and Orthodox Divines. *Sanguinem ſi ſemel pro Chriſto ponere non potes, ſaltem mitiori quodam, ſed longiori Martyrio pone.* If thou canſt not *all at once* lay down thy life for the Love of Chriſt, lay it down for him by a *milder*, but *longer Martyrdom*. For to *forſake* thine own *will*, to ſend a Bill of *Divorce* to thy *wedded pleaſures*, to *crucify* thy *Fleſh*, with the *Affections*, and *Luſts*, and ſo to *mortifie its members which are upon the earth*, is ſuch a *profitable* and *wholſom* perſecution of thy ſelf, and (if it be any, is) ſuch a *prudent* Abbreviation of thy life, as does moſt of all tend to its *Preſervation*. 'Tis better *Policy* (ſaith the *Father*) *to loſe thy life that thou mayeſt keep it*, than by *keeping it for a time, to loſe it finally, and for ever.*

S. Bernardus in Medit. devotiſſ. cap. 3. p. 1052.

Si propriam deſeris voluntatem, ſi carnem tuam crucifigas, ſi mortifices membra, &c. *probabis Te* Pauli *imitatorem, qui non facies animam tuam pretioſiorem teipſo. Probabis Chriſti Diſcipulum, etiam illam perdendo ſalubriter. Et quidem prudentius eam perdes ut cuſtodias, quàm cuſtodis ut perdas.* Idem ſuper Cant. Serm. 30. p. 660.

CHAP.

CHAP. II.

Sect. 1. HAving already ſpoken enough touching the *Nature* and *Degree* of our *Love* to *Chriſt*, 'twill next be needful to conſider the ſad condition of the *Curſe*, to which the *want* of ſuch Love is here affirm'd to make us *liable*. And in order to the right underſtanding of it, we are to know the *three* degrees of *excommunicating ſinners* among the *Jews*, which were accommodated of old to the uſe of *Chriſtians*. The firſt of theſe they call'd *Niddui*, the ſecond *Cherem*, the third *Shammatha*. And this laſt in ſignification is exactly the ſame with *Maranatha* in the Text. For *Shem* in the *Chaldee*, imports as much as *Maràn* in *Syriac*. And *Athà* (we ſee) is affixt to *both*. *Niddui* ſignified an *excluſion*, but for *four paces* only, and from no greater *privilege* than that of *ordinary converſe*. *Cherem* ſignified *excluſion* with the addition of *Imprecations*; out of which notwithſtanding there was a hope of being *freed* by a ſound *Repentance*; Whereas *Shammatha*, or *Maranatha* was not only a *giving up*, but alſo a finally *giving over* the anathematiz'd perſon unto *eternal condemnation*. Maran Atha is an expreſſion, under which the *Lords coming*, and the moſt *terrible* of his *Judgments* are *Synecdochically* contain'd. And for the better clearing of it, it may be explicated thus. *The Lord is come*, and *hath ſuffer'd, and he who now loves him not, is for ever unworthy of his Love.* Or *let the Lord come*, (as Cornelius à Lapide,) or *the Lord ſhall come*,

Touching the danger of defect in our Love to Chriſt.

See Mr. Gregories learned Notes. *chap.* 35. & Buxtorf's Lexicon, Talmud.

נדוי

חרם

שמאתא

come, to judge, and puniſh him. Or *let ſuch a ſinner be Anathema, at the coming of the Lord,* as *Zegerus* words it. For though *Atha* is the *Preterperfect tenſe,* yet 'tis common amongſt the Hebrews, to ſet the *Preterperfect,* for either the *Preſent,* or the *future,* or (as here) in an *Optative,* which has alſo the force of an *Imperative* ſignification.

Sect. 2. So that the *Duty,* and the *Danger,* being thus explicated *aſunder,* will, if we take them in *conjunction,* admit of this *Paraphraſe.* If any man love not the Lord Jeſus Chriſt, ſo as a *Saviour* does deſerve, with *all his heart,* and *his Soul*; ſo as to keep the very *ſowreſt* and moſt *unpleaſant* of his Commandments; as far as the *taking up his Croſs,* and holding cloſe to him in *Times* of *Tryal,* if any man love him not ſo intirely, as to *hate* his own *life* for the love he bears him; let him *ſink* under the *weight* of the *heavieſt* Cenſures of the Church. Let all the *Curſes* light upon him which once were heard from Mount *Ebal.* Let him not only be *Anathema,* which anſwers to the Hebrew *Cherem,* and notes *a giving up to Satan for the deſtruction of the Fleſh*; but *Anathema Maranatha,* which notes an abſolute *cutting off,* an *utter Exciſion or Extirpation* from the Body of Chriſt. Let him not only be *Anathema,* a ſeverity intended to purge the *ſinner* of his *Sin*; but *Maran Atha,* which is *ſeverer,* as being intended to *rid* the *Church* of a *Sinner.* Let him be caſt out of the Favour as well of the *Bridegroom,* as of the *Bride.* Let him *for ever* be *deſtroy'd,* not only in *this,* but the *other* world.

1 Cor. 5. 5.

Sect. 3. And now by this time I ſuppoſe we all are well enough acquainted, as well with the *Duty* we are

are *under*, as with the *Danger* we are *in*; as well with the nature of the *Love* which is here *requir'd*, as with the quality of the *Curse* which is here *denounc't*.

Sect. 4. And if the *danger* is so great of *not performing* this *duty* of loving Christ, what kind of *means* should we not use for the *obtaining* of the *one*, and (in consequence of that,) for the *escaping* of the *other*? By fervent *Prayers*, and *importunities*, and by *watching thereunto with all Perseverance*, how should we *wrestle*, and *contend*, (as *Jacob* did) with the Almighty? resolving never to *let him go*, till he hath *bless't* us with an *ability* to *love the Lord Jesus Christ*, as he requires? if there are any *wayes* and *methods*, if any *stratagems* of *Reason*, if any *Pulleys* of the *Will*, whereby to *wind up* our Affections to *things above*; Lord! how incessantly should we labour, to put such *Instruments* into *use*? How much more does it concern us than all the *Riches* and the *Pomps* of the world are worth, to be as *obstinate* as it is possible, not only in the use of the *means* of *Grace*, but also in the practice of all those methods, unto which we may be prompted by *Art*, or *Nature*? never abating of our Indeavours, in using the *Artifice*, and the *Empire* both of the *Intellect*, and the *Will*, untill we find that God's Grace hath crown'd our Indeavours with Success? Or if we cannot love him so sensibly as we love many *carnal* and *trivial* things, so as to *spend all* our *Time* in *conversing* with him, or so as *evermore* to fasten our *Thoughts* upon him; yet at least let us *so* love him, as to afford him all the *offices* and *fruits* of Love, even by *doing* what he *commands*, and by *forbearing* what he *forbids*, and by thankfully *enduring* what he shall *suffer* or *appoint* to be laid upon us. For whersoever these

theſe are, they are the *Arguments*, and the *Proofs*, as well of our *Faith*, as our *Affection*.

An Objection.

Sect. 5. But here perhaps ſome will ſay, we cannot poſſibly be in *love* with the *Lord Jeſus Chriſt*, untill the *Image* of his *Beauty* ſhall have been *character'd* in our *Souls*; becauſe his *Beauty* is the *Allective*, which is to *draw up* the *Soul* to a *deſire* of its *Fruition*. And we muſt certainly *ſee* our object, e're we are able to *affect* it. But our object being *Inviſible* cannot poſſibly be *ſeen*, unleſs it be by the *Eye* of *Faith*; and *Faith* is intirely the *work* of *Grace*; a Gale that comes from that *ſpirit* which only *bloweth where it liſteth. Joh.* 3.8. And ſeeing *Love*, as well as *Faith*, is the work of Grace, which is not a thing at our own diſpoſal; how can we *faſten* our Affections on things *inviſible?* or how *create* within our ſelves a paſſionate *Love* of the Lord Jeſus, by any *Stratagems*, or *Engines* of *Will*, or *Reaſon?* If we do *already* love him (in that degree that is requir'd,) all this Preaching might have been ſpar'd; or at leaſt have been ſpent to another purpoſe. And if we *want* of ſuch love in ſuch a meaſure as is needful, what can we do unto ourſelves, whereby to *make* our ſelves love him? Or what can any man do to us, for the *increaſing* of the love which we bear unto him? who is he that can add *one cubit to our ſtature*? or make *an hair of our heads grow white, or black*? Nor are *theſe* the more peculiar *Effects* of *Nature*, than *Faith* and *Love* are the *Fruits* of *Grace*; which Grace if he *denies* us, we *cannot* love him, though we *deſire* it; and which Grace if he will *give* us, we ſhall not be able either to *quench*, or *reſiſt* our Love. Can a man *preach* us into Affections which we bring not with us to *Church*? or *diſpute* us into a Love of what we *ſee* not,

Quis amare poteſt quæ non vidit? quomodo amabile eſſe poteſt quod non eſt aliquatenus viſibile? S. Bernard. in lib. de Amore Dei c. 2. p. 1141.

not, nor *comprehend*? we come not hither with a Belief that we can possibly be the *better*, for whatsoever can be spoken by any skilful *Ecclesiastick*; but only because 'tis a *commanded*, and so a *commendable* performance, to which by *custom* and *duty* we stand *oblig'd*. For as touching our *Affection* and *Love* to *Christ*, that can neither be *more* nor *less*, than was *decreed* to be given us from all *Æternity*, even according as we are destin'd to *Heaven*, or *Hell*. Which *decree* of our *End*, being *unconditional*, infers the *means* conducing to it as *unconditionally decreed* too. And therefore let us not be told of *winding up* our Affections to things above. For we deny the *Possibility* of being made to *love Christ* by such *human means*. There is not a *Science*, or an *Art*, of habits *infused*, and *divine*. Nor is the *Grace of God acquir'd* by the *Dexterities*, or *diligence* of learned *men*.

Sect. 6. Thus indeed it may be *easily*, and *successfully* objected, against a sort of *well-meaning*, but *erring* Christians; who conceiving that *the Regenerate* have *Grace irresistible*, from which (they say) it is *impossible* for them to *fall*; and that *none besides them* have *Grace enough* to do them *good*, but only *enough* to make them utterly *unexcusable*; do unawares inferr *Preaching* to be a thing of *no use*. Of none at least unto the *People*, who are but *Hearers* of the word *preach't*, however *temporally useful* to them that *preach* it. Answered.

And in good earnest could we believe, (as not a few in their writings contend to have us,) that *all* things *are* as they *must* be, and that they *must* be as they *are*, through the *eternal Necessitation* of a most *peremptory Decree*; we should conclude it wholly *useless*, (as to the future state of Souls,) either to *give*, or

or to *take* advice. And rather than continue to preach in vain, (that is to say, without the *hope*, becauſe without the *poſſibility* of winning Souls,) we would betake our ſelves ſtraight to ſome *other Calling*; as judging nothing more *ſordid*, than to *ſell* our *Inſtruction* for *Tithes* or *Stipends*, or for any thing *leſs precious*, than the *Glory* of *God*, and the *good* of *Souls*. But we do ſeriouſly believe the bleſſed Apoſtle was in *earneſt*, when he exhorted his *Philippians*, both to *work*, and *work out their own Salvation*. Nor can we think he was *impertinent*, in charging *Timothie*, *to ſtir up the Gift of God which was in him*. But that S. *Peter* ſpake ſenſe, when he exhorted all Chriſtians *to give all diligence, for the making of their Calling and Election ſure*. And that God *to good purpoſe* gave command unto his Rebels, *to turn themſelves from their evil wayes*. And accordingly *we our ſelves* are extremely *ſerious*, in our exhortations to the *love of the Lord Jeſus Chriſt*. And though our *labour* is very *often*, yet we believe it is not *always*, or *unavoidably* in vain, when we excite mens Indeavours of loving Chriſt *in ſuch a meaſure*, as to eſcape the dreadful Sentence of *Anathema Maranatha*. For though we cannot *ſo love* him, untill it is *given us from above*, through the ſanctifying *Grace* of the *Holy Ghoſt*; yet 'tis a Duty incumbent on us, to *uſe* the *means* which God hath given us; to *ſeek* his Grace, when it is *abſent*; and to *receive* it, when it is *offer'd*; and to *retain* it, when it is *given*; and to *improve* it, being *retain'd*; and to *recover* it, when it is *loſt*; and laſtly to *keep* it when 'tis recover'd, with *perſeverance* unto the *end*. The ground and bottom of this Aſſertion 'tis very obvious to obſerve in ſeveral paſſages of Scripture. *Repent* (ſaith S. *Peter* to *graceleſs Simon* the *Sorcerer*) *and pray to God*. And to what

Philip. 2. 12.

2 Tim. 1. 6.

2 Pet. 1. 10.

Ezek. 18. 31. & 33. 11.

Acts 8. 22.

purpoſe

purpose should such a Person be *so* exhorted by S. *Peter*, if 'twere impossible for a *Magician* to seek for *Grace* when it is *absent*? *Let us have Grace*, (saith the Apostle to the *Hebrews*.) And what is that, but to *receive* it when it is *offer'd*? *Be strong in Grace*, (saith S. *Paul* to *Timothy*.) And what can that be, but to *retain* it when it is *given*? *Grow in Grace*, (saith S. *Peter*) And what is that, but to *improve* it being *retain'd*? *Be reconciled unto God*, (saith S. *Paul* to the *Corinthians*,) and *wash ye, make you clean, Return ye, Return ye*, (saith God to Israel.) And what is that, but to *recover* it when it is *lost*? *Now that ye are clean, abide in me*, (saith our Blessed Saviour.) Nay 'tis said of *Paul* and *Barnabas*, that, speaking to the Christians who dwelt at *Antioch*, *they perswaded them to CONTINUE in the Grace of God*, And what else can that imply, but *perseverance unto the End*?

Heb. 12. 28. 2 Tim 2. 1. 2 Pet. 3. 18. 2 Cor. 5. 20. Isa. 1. 16. Ezek. 33. 11. John 15. 4. Act. 13. 43.

Sect. 7. Now from all this together it seems to follow, that to attain to such an Habit and Pitch of Grace, as to be cordially *affectionate* to the Lord Jesus Christ, we may not reckon it sufficient, that we *speak* to him in our *Prayers*, and *hear* him speaking in his *word*, and *feed* upon him in his *Sacrament*, unless we also make use of *all other means* that we have *heard of*, and employ our *best wits* to discover *more*, and begg the *help* of our *Teachers* in this *Inquiry*. For though indeed we cannot add *one cubit to our Stature*, or make *an hair of our heads grow white or black*, yet we are taught by our *Experience*, that we can *add* unto our *Industry*, and put a *Bridle* upon our *Wills*, and set a *trig* to the *Cariere* of our vile *Affections*. It is (we know) as unavoidable, that we should be both of the *Stature* and the *Complexion* that we are of, as that

Matt. 6. 27.

the *Fire* ſhould tend *upwards*, or *water down*. But 'tis not ſure as unavoidable, to *hear a Sermon*, or *give an alms*, or to have any degree of *love to the Lord Jeſus Chriſt*. Of which what reaſon can be render'd ſo plain and ſatisfactory as this, that the *former* is proper to us, as we are *Natural* Agents only; but the *later*, as we are *rational*? and in what Inſtance can we be *rational*, wherein 'tis poſſible for us to ceaſe from being *voluntary* Agents? It does concern us therefore as *ſuch*, to *aſk* for Grace when it is *wanting*, and to *uſe* it when it is *granted*, and again to *pray* God to *increaſe* our *Talent*, and to *beware that we receive not his Grace in vain too*. 2 *Cor.* 6. 1. And therefore as *ſuch* we are *injoyn'd*, as well as *intreated* by S. *Paul*, *not to grieve*, *not to reſiſt*, *not to quench* the Spirit of God, when he begins to *kindle* in us that *love of Chriſt* which he requires; plainly intimating unto us, that when the Spirit of God is ready, *to ſhed abroad in our hearts* ſuch a *ſaving love*; it lyes in *us* to *ſhut* a *Caſement*, that is, an *Eye*; to *open* a *Dore*, that is, an *Ear*; to *yield up* a *Caſtle*, that is, a *Heart*; to *draw* a *Curtain*, that is, a *Prejudice*; to put Impediments out of the way; and (by the aſſiſtance of the ſame Spirit,) to employ the noble *Faculties* which God hath given us, unto the nobleſt of the *Ends* for which he gave them. We are able, as we are *men*, to *preſentiate* our Saviour within our ſelves, and *ſo* to meditate upon *Him*, as we ordinarily do upon *other* objects; we can frame *Idæas* of him in our *Imaginations*, and thereby bring him into our *Heads* by an *Intentional Union*, although the *Grace of God alone* can unite him really to our *Hearts*, by *fervent love*, and *Faith unfeigned*.

Seeing therefore the Scripture ſaith, (in juſtificati-
1 Cor. 3. 9. on of the præmiſſes,) *That we are Labourers and Workers*

Workers together with God, and again that we are *Stewards of the manifold Grace of God*, and are *diligently to look, least any man fail of the Grace of God*; and again that *every man shall receive his own reward according to his own labour*; Let us never cease to *labour* in the great *work* of our *Salvation*, till (by the help of God's Grace, which never fails to work with *any*, who do not fail to work with *it*,) we have wrought our selves up to a *Love of Christ*. Being comparatively *neglectful* of all *other* duties, until we have throughly attain'd to *this*. We must remember that as our *Faith* is pre-required to our *Love*, so is our *Love* to our *obedience*, and our *obedience* unto our *Bliss*. And we must perfect our *Foundation*, before we *build*. For *debile Fundamentum fallit opus*; the *weakness* of a *Foundation* must needs betray the whole *strength* of a *superstructure*. In vain shall we labour to raise the *Fabrick* of *obedience*, unless we have a *firm love* whereupon to *build* it. And therefore *first* let us be sure of *loving* Christ in *Sincerity*, before we take upon our selves the effectual *keeping of his Commandments*. And let us use the best *engines* whereby to *screw* our Love *up* to the *Pitch requir'd*. For what we do not *much* Love, we cannot *much* long for; nor can we very *much* care to espowse the *means* of its *Attainment*. And therefore in *spight* of the *objection*, which has an aptness in its Nature to breed a *carelessness* of our *Actions*, an *unconcernment* in our *end*, and a *contempt* of those *Assistances*, which our Authorized Teachers are wont to yield us, let us not cast away the *care* we ought to have of our *Immortality*; nor be so blinded with the Opinion, that *all the actions* of our *Lives* were *pre-determin'd* from Æternity, as thereupon to *despair* of being the *better* for

2 Cor. 6. 1. 1 Pet. 4. 10. Heb. 12. 15. 1 Cor. 3. 8.

our Indeavours; and by consequence *to resolve*, never to do our selves any Good. But let us *labour* (on the contrary) after the *Duty* of *loving* Christ, for the escaping of the *Danger*, (I mean the *Curse*, and the *Damnation*,) denounced here to all Persons that *love him not*.

And to press this forwards, with at least some Hope, as well as Ambition of good Success, will deserve to be the work of another Chapter.

CHAP. III.

Touching the Means we are to use to the Ends aforesaid.

Sect. 1. WHen we are setting about the *means* which do most of all conduce to our greatest *Ends*, we must be sure of right *method*, as well as of *Diligence* in our Indeavours. And because we are to *cease* from being *Enemies* to our Saviour, before we can be in a *possibility* of being denominated his *Friends*; First let us summon in our Affections which are scatter'd abroad upon *the world*, the love of which (S. *James* saith) is perfect *Enmity with Christ*. They that *mind earthly things* must needs be *Enemies to his Cross*; and being *Enemies* to his *Cross*, they cannot be *Friends* unto his *Person*. For the Apostle tells us of such, *that their end is Destruction*. The reason of this is very evident. For whilst we have *Friendship* with the *world*, which is Christ's *Rival* and *Competitor*, our *Souls* are *Adulteresses* and *Harlots*, (to use the language of S. *James* in the place before cited,) as being *false* and *disloyal* to him who *betrothed us to himself*, and is *verbally* acknowledg'd to be our *Bridegroom*.

Cupiens inchoare artem amandi Deum, primò debet laborare ad removendum contrarium, putà amorem mundanum. Qui ut glutinum quoddam alas animæ spirituales impedit, ne se in altum possit sublevare. Gerson. de mont. contem. c. 11.

James 4. 4. Phil. 3 18, 19.

Bridegroom. *Love* is evermore ſo *ſure* to be *the Mother of Obedience*, to *whatſoever* object it is which is *much belov'd*; that as when we *love Chriſt*, we will keep *His* Commandments, ſo when we alſo *love the world*, we will keep the Commandments of the *world*; to wit, *the ſtatutes of Omri, and all the works of the Houſe of Ahab.* So that our *firſt* labour muſt be, (for 'tis indeed a great *labour*,) to *diſentangle* our Affections, to *take* them *off* from the things of this *tempting world*; and as it were *twiſting them* all together, like *the Rayes of the Sun* in an *Optick Pyramid*, ſtrive to *concenter* them (ſo united) in the *Soveraign Beauty* of a *Saviour*. Mic. 6. 16.

Now one of the proper Engines for this, (I mean, the *reſcuing* of our love from what is *worldly*, and to be *ſeen*,) is to *chew*, and to *ruminate*, long enough in our *Thoughts*, upon this great Truth, that even our *love* of the *Body* does wholly *depend* upon *the Soul.* And the titular *Beauty* of the *Fleſh* muſt be confeſſed by the moſt *ſenſual* to lye intirely in *the ſpirit.* For (if we except the ſole caſe of the ταριχευόντες in *Herodotus*, which yet was not *love*, but *another thing*, and *that* perhaps but a *Fable* too,) who ever heard of any *Lover* fixing his *love* upon the *Body*, ſo much as one ſhort minute *after the vaniſhing of the Soul*? Did the *Corinthians* court their *Lais*, when nothing was left them but her *Body*? Did *Demoſthenes* take a *Journey*, in *kindneſs* to her when ſhe was *dead*? no, there was nothing *then* deſirable, beſides *Forgetfulneſs*, and a *Grave.* Nothing *then*, but the *Worms*, was able

Quem hominum proponeſ, qui ſecum perpetuò non deferat manticam ſtercoris, & matulam urinæ, etiam in venis? plerique gratioſiores ventrem habent vermibus refertum. Multi multæque pediculis ſcatent. Aliis Ala, aliis pedes, pluribus os fœtet. Cardan. de vitâ propriâ. cap. 35.

to

to *covet* her *Embraces*. Methinks that this one obſervable, (were it as patiently *conſider'd*, as it is eaſily *underſtood*,) ſhould conduce extremely much to the *ſpiritualizing* of our Affections. For if we love *nothing* that we can *ſee* of our deareſt Friends, but for the love of ſomwhat elſe which *cannot* poſſibly be *ſeen*, what better reaſon can we give of it, than that the *Part* which is *material* is arrant *Rottenneſs*, and *Corruption*, nor only *not lovely*, but *loathſom* too, when abſtracted from the *part* which is *immaterial*? and for this reaſon it is, that the *zealouſeſt Lover* of what is *worldly*, and who hath *nothing* in him of *Chriſt* whereby to qualifie and inable him for *Spiritual* love, *He* (I ſay) would not be able to love the *Body* above the *Soul*, if the *Beauty* of the *Soul* did not *ſhine* through the *Body*. And if we do not only *hear* this, but lay it up in our *Hearts* too, nor only *aſſent* to it as *True*, but *conſider* it alſo as *uſeful*; it will be ſure of great moment, firſt for the raiſing of our *Thoughts*, and after that of our *Affections*, from the *things that are ſeen, which are temporal, to the things that are not ſeen, which are eternal.* And then believing, with S. *Paul*, (for without ſuch *Belief*, no ſuch *love* can be imagin'd,) That *our Life is hid with Chriſt in God*, we ſhall be *ſtill* making thither, to *find it out.* Our *Love* of *Chriſt* will not leave him, for being but gon out of our *ſight*; but will rather *ſoar up*, in *purſuit* of him as far as *Heaven*; and find him out pleading for us *at the right hand of God.* And there beholding him, as he *is*, *full of Grace, and Truth*, and unimaginable *Glory*, (*ſuch as eye hath not ſeen, nor Ear heard, nor hath ever enter'd into the heart of man to conceive*,) ποίους ἔρωτας; *What Loves!* ποίους πόθους; *What Longings!* ποίας ἐκστάσεις;

ἐκστάσεις (saith *Plotinus*;) what *Exilieneyes of Soul will then transport us*! πῶς δ' ἂν ἐκπλαγείημεν; with what *weightiness* of *Bliss* shall we then be *smitten*! whilst we *love* him as he is *Good*, we shall *desire* him as he is *lovely*; and never cease from desiring, till we *enjoy* him as he is *Blessed*, I mean as the *Fountain* of *Bliss* and *Glory*.

Plotin. l. 6. περὶ καλοῦ. Enn. 1. εἰ τὶς αὐτὸ καλὸν θεῶτο, αὐτὸ ἀφ' ἑαυτοῦ καθαρὸν, μὴ ἐν γῇ, μὴ ἐν οὐρανῷ, ποίους ἂν ἴσχει ἔρωτας; ποίους δὲ πόθους, βουλόμενος αὐτῷ συγκερασθῆναι, πῶς δ' ἂν ἐκπλαγείη μεθ' ἡδονῆς:

If any man shall here ask, by what means he may * *behold* the unspeakable *Beauty* which is *above*, that so *beholding* he may be *ravish't* with the sweet violence of its *Attractions*; the answer to it may be had from the same *Plotinus*. No man (saith he) can *see true Beauty*, but by casting the *sight* of his *eyes behind* him. And again (saith that learned and pious Heathen,) we are to || *fly* from those *Pleasures* which are but *common* to us with *Brutes*, as once *Ulysses* from the *charms* of *Circe* and *Calypso*, which if he had not wisely don, he had *never* gone back to his *native Countrey*. And we must do exactly like him, if we are bound for that *Countrey* from whence *we came*; and would fain see the place of our *first extraction*. Now what but *Heaven* is our *Countrey*? there dwels our *Father*; from thence we *came*; and what we commonly call our *life*, is indeed our *Pilgrimage*; For (in the words of the Psalmist) we are but *strangers upon Earth*. So as the way to go *thither*, from whence we came in a kind of *Exile*, is to *leave* both our *Horses* and *Feet* behind

* τίς οὖν ὁ τρόπος; τίς μηχανὴ; πῶς τίς θεάσηται κάλλος ἀμήχανον, οἷον ἔνδον ἐν ἁγίοις ἱεροῖς μένον, οὐδὲ προϊὸν εἰς τὸ ἔξω, ἵνα τίς βέβηλος ἴδῃ; — ὁ καταλιπὼν ὄψον ὀμμάτων. Ib. ibid.

|| φεύγωμεν οὖν εἰς φίλην πατρίδα. τίς δὲ ἡ φεύγη; ἀφ' ἡδονῆς. οἷον ἀπὸ Μάγου Κίρκης ἢ Καλύψους ὁ ὀδυσσεὺς ἔφευγε. τίς δὲ ἡ Πατρὶς; Πατρὶς ἡμῖν ἐστι ὅθεν παρήλθομεν, καὶ πατὴρ ἐκεῖ. — τοὺς πόδας, καὶ ἵππους, καὶ ὄχημα θαλάττιον, καὶ ἄλλα ταῦτα ἀφεῖνα δεῖ, καὶ μὴ βλέπειν. ἀλλ' ὄψιν ἄλλην ἀλλάξασθαι καὶ ἀναγεῖραι, ἣν ἔχει μὲν πᾶς, χρῶνται δὲ ὀλίγοι. Id. ibid.

behind us, ſaith the *Platoniſt*. And ſwiftly mounting up our ſelves on the *wings of Love*, and *Deſire*, guide we our courſe with *thoſe Eyes*, which are not *without* us, but *within* us; and with which if any of us are not *accuſtomed* to *ſee*, it is not becauſe we *want* ſuch Eyes, but only becauſe we *will not uſe* them. Unleſs we are got into *their* Claſſis, *in whom the God of this world hath blinded the minds*; in which caſe only our *eyes* are *darkned*, that we not only *will not*, but *cannot* uſe them. But this is ſo *wilful* a *Diſability*, that whatſoever are the *occaſions*, we ourſelves are the *Cauſes* of it. For when a people are *abandon'd* to *vile affections*, and ſeverely *given over to a reprobate mind*; it is becauſe of their * *refuſing the fear of the Lord*, and becauſe of their *not liking to retain God in their Knowledge*. (*Rom.* 1. 26, 28.) *where* S. *Paul's* expreſſion is, *Naturæ noſtræ dura neceſſitas ex merito præcedentis Neceſſitatis exorta eſt.* Auguſtin. Retract. l. 1, c. 1. οὐκ ἐδοκίμασαν and ἐν τῇ ἐπιγνώσει, *They did not think good to have God in their acknowledgment.* But till then, the Apoſtle tells us, *the inviſible things of God are clearly ſeen*, (*v.* 20.) not indeed with *thoſe eyes* we carry *outwardly*, in our *Heads*, but with thoſe *other* more *Angelical*, which we have *inwardly* in our *Hearts*.

2 Cor. 4. 4.

* Prov. 1. 25, 29, 30.

To ſum up all in a word. Our *affections* in themſelves are *indifferent things*; apt to be cleaving to any object, whether *evil*, or *good*, as they ſhall happen to be *directed*, by carnal *Appetite*, or *Reaſon*. And if it were not in our power to *ſet* our *love* upon the *world*, in *deſpight* of God's Grace; or to take it *from off the* world, by making *uſe* of its *aſſiſtance*; the Apoſtle would never have exhorted us, with ſo much earneſtneſs as he does, *To love neither the world, nor the things in the world. To ſet our Affections on things above, and not to ſet them on things below. To mortifie in our ſelves our*

1 John 2. 15.

Col. 3. 2, 6.

our earthly members. To cast off the old man, to put on the new. To cloath our selves with Love as with the bond of Perfection. To let the Peace of God reign in our Hearts. To afford the word of God an Habitation and Dwelling within our selves. From all which together 'tis very natural to inferr, that if we have not yet *wasted* the *Talent* of *Grace* which God hath given us, which undoubtedly of itself is *sufficient for us*, and does competently *arm* us with *Ghostly strength*; we can *see*, and we can *love*; and can *delight* in the Lord Jesus; and by consequence (if we will,) we can *escape* the sad effects of being *Anathema Maranatha.* 9, 10, 14, 15, 16.

2. But now 'tis time that after the first, we put in practice a *second* instrument, whereby to *raise* up our *Love* to the *Lord Jesus Christ.* That is, as much as in us lyes, we must *provoke our selves to jealousie*, and a *religious Æmulation*, by considering how *others* have *lov'd* our *Saviour*, to whom he could not be a *Saviour*, with more *obligingness* than he is *ours.* We find S. *Paul* was so *inflam'd* with the *love* of *Christ*, (who yet, a little while before, had been a virulent *Blasphemer*, and *Hater* of him,) and did so *long* after a time of being admitted into his *presence*, that in comparison of *Christ*, he counted *all things but loss*; *and all things Gain* on the contrary, which might any way *help* him in his *approach.* That though there is nothing in the world which *Nature* hates *more*, than the terrible Face of a *Dissolution*, yet there was nothing which that *Apostle* did so much * *long for.* Not at all for the *love* of a *Dissolution*, (which he *detested* in *one* sense, whilst he *desir'd* it in *another*,) but for the *love* of *that Christ* from whom he was *absent in the Body*, and could not so well be *present with*, as by the favourable *Help* of a

Legere vel audire Sanctorum vitas multum prodest ad contemplationem, & ad amorem mundanum depellendum. Gerson. de monte Contempl. c. 14.

Philip. 1. 21.

* Verse 23.

Diſſolution. *That* indeed was his *Cordolium*, *There* it was his *ſhoo pinch't* him. 'Twas his moſt paſſionate *aſpiring to be with Chriſt*, which made him *groan* ſo very *earneſtly* under the *Burden* of his *Mortality*. He
2 Cor. 5. 2. 3, 4. 8. did not *groan* to be *uncloath'd*, with any *deſire* of being *naked*, but as a neceſſary condition of being *cloathed upon with his Houſe from Heaven*. It was for *this*, and *this only*, (his extreme *love of Chriſt*,) that he did
Rom. 5. 3. Col. 1. 24. 2 Cor. 12. 9, 10 2 Cor. 4. 10. *glory in Tribulations*; that he *rejoyced in his Sufferings*; that he *took pleaſure in Perſecutions*; and lov'd *to bear in his Body the Dying of the Lord Jeſus*. For *this* alone did S. *John* embrace his *Baniſhment* into *Pathmos*; S. *Stephen* his very *ſtones*, and the *men* that *threw* them; S. *Thomas* his *ſaw*, and S. *Peter* his *Crucifixion*. It was for *this* that S. *Ignatius* could bid *defiance* to *ſalvage Beaſts*; that *Anacharſis* brake forth with a kind of *Triumph* into his *Tunde*; and that *others* being *tormented*, would not *let go* their Sufferings; not ſo much as *accept* of ſuch a thing as a *Deliverance*, when they might *innocently* have had it for *taking up*. For *this* it was that *Mary Magdalen* perfum'd the *Head* of her bleſſed Lord, and *kiſs't* his *Feet* with the ſame affection, and alſo *waſh't* them with her *Tears*, and after *wip't* them with her *hair*, *adminiſtred to him of her Subſtance*, cloſely *follow'd* him all along as far as from *Galile* to *Jeruſalem*, from thence to *Golgotha*, and from thence unto his *Grave* too; forgetting the *tenderneſs* of her *Sex*, the *tedious paſſages* of the *way*, the ghaſtly *preſence* of the *night*, the waking *jealouſie* of the *Elders*, the barbarous *violence* of the *Guard*; and being *afraid* of juſt *nothing*, unleſs of *not finding Him*, whom with the *pantings* of her *Soul* ſhe did *love* and *long* for. Would ye know now the *reaſon* of ſo much love, to the end it may *affect* you with ſomewhat *like* it? *She* had

had been a great *ſinner*, and *He* had ſav'd her from her *Sins*. She had been *ſeiz'd* by *ſeven Devils*, and her dear Lord had *diſpoſſeſs't* her; *Had* had the *members of an Harlot*, which (by a more than creative power) *He* had converted into a *Temple*. *She* had *purchac't* a place in *Hell*, and *He* had given her an *Inheritance* in the Kingdom of *Heaven*. Or to give you the ſum of all in our Saviours own words, *She loved much, becauſe much had been forgiven her.*

Now what *Marbles* rather than *Men* may we be worthily eſteem'd, if ſuch *Examples* as I have nam'd cannot *provoke* us to *æmulation*? Seeing Chriſt is *our* Saviour as well as *theirs*, what ſhould hinder us from *loving* him, as well as *they*? Can we think ſo hardly of him, as to believe he did *decree* that ſuch as *they* only ſhould love him? did he not *love* that *we* ſhould *love* him, as well as S. *Peter*, and S. *Paul*? And did he therefore *neceſſitate* our want of kindneſs? Did he accordingly *prædetermin* the ſeveral *means* of our *diſaffection*? or give us any *diſcouragements* from being kind? Let us expoſtulate with *ourſelves*, as *God himſelf* was pleas'd to do with his People *Iſrael*. Hath *Jeſus Chriſt* been a *wilderneſs* to any of us? or have we found him a *wither'd Tree*, which hath not afforded us any *Fruit*? *What kind of Iniquity have we ever ſeen* Jer. 2. 5, 9. in him? Which part of his *Covenant* hath he not punctually *perſormed*? Did he ever yet *forſake* us, when we *forſook* him not *firſt*? *What hath he don unto us*? and *wherein hath he wearied us?* He deſires us, if he hath, that we will *teſtifie againſt him*. *Mic.* 6. 3. Nay *who* was ever *more* belov'd, than he was pleas'd to love *us*? For *whoſe* ſake hath he don *better*, or ſuffer'd *worſe*, than he did for *ours*? Hath he *forgiven* us *leſſer ſins* than *Mary Magdalen* was forgiven? Why then ſhould

we requite him with *leſſer Inſtances* of *Affection*? Or if the *Affectionateneſs* of *others* will not provoke us to *æmulation*, and that we have not any *Impatience* of coming *after* them in *Loyalty*, as much as *Time*; yet let us try, by a *third* Indeavour, how to make up the defects of the *firſt* and *ſecond*.

Let us *diſplay* before our ſelves the ſeveral *excellencies* of *Chriſt*; That ſo if any *ſpark* of *Love* is now diſcoverable within us, we may by the Grace which he hath given us, blow it up into a *Flame*. To ſpeak of his *Lovelineſs* in *Himſelf*, would be the buſineſs of an *Age*; and therefore muſt not be *ſet about* in this poor *Remnant* of an *Hour*. But yet a little let us conſider his great *obligingneſs* to *us*, becauſe the powerfull'ſt * *Incentive* to *Love*, is *Love*.

* πιστῆ χὴ τὸ φιλεῖν φιλεῖσθαι Plut. in Præcept. conjug.

When *Love* was ſuppos'd by the old Poets, to have brought down their *Gods from Heaven to earth*, it was the higheſt *flight* of *fancy* their Wits could take, whereby to celebrate the *vertue* and *Power* of *Love*. But *we* can ſay, without the help of either a *Fable*, or a *Figure*, that 'twas *the love of our Souls*, (I mean *the love of* their *ſafety*,) which made the *God* of all *Glory* to *bow the Heavens and come down*; to take upon him, not the *likeneſs*, but the *eſſentials* of a man; yea to become *a man of ſorrows*, an intimate *acquaintance with Grief* and *Miſeries*; and this in the *Form* of a poor *ſervant*, yea and in the *diſguiſe* of a *ſinner* too. Sure if the *Heavens* had not *bow'd* unto the Scepter of his *Love*; his *Love* was ſo *ſtrong*, it muſt needs have *broke* them. When he reflected upon the *Torments* he was to ſuffer ſoon after for our *Injoyment*, he ſhew'd the *vehemence* of his *Love* by a πῶς συνέχομαι; *How am I ſtreightn'd?* how am I *preſs't*? how am *I terrifi'd*, and

Luke 12. 50.

and *pain'd, till it be accompliſh't*? He *long'd* to drink of the *cup* of *Trembling*. He *thirſted* after the Potion of *Gall and Vinegar*. He gladly *ſuck't* the very *dregs* of the *wine of Gods wrath*. Not at all for its *own* ſake, becauſe 'twas *bitter*, (for as *ſuch* it made him wiſh, that *the Cup might paſs from him*,) but becauſe our *Redemption* was *ſweeter* to him, than *any thing elſe* could be *bitter*, by which 'twas *purchac't*. Is not he a *rare Phyſician*, for *skill*, and *kindneſs*, (and certainly, if it be poſſible, more for *kindneſs*, than for *skill*,) who takes no more unto *Himſelf* than the *Rancidity* of the *Medicine*, and leaves his *Patient* to injoy the *pleaſant effects* of a *Recoverie*? Yet this was perfectly our caſe with the great Phyſician of the Soul. *He* took the *nauſeouſneſs* of the *Phyſick*, which made for the *Cure* of *our Diſeaſes*. *We* were deſperately *ſick*, and *He* would needs *ſwallow* the *ugly Pills*. That *we* might be *purged from our filthineſs*, *He* would needs *drink* up the *filthy potion*. Would have the *noiſomeſt Ingredients* as it were *ſtrain'd* through *His* body, that we might have nothing to *pledge* him *in*, but the ſweet *Reſtorative* of his *Bloud*. Now what can more excite *our* Love, than thus to meditate upon *His*? As there is no better way whereby to *keep up* our *Patience*, than by *looking up to Him*, who did *indure* with ſo much Patience, ſuch *contradiction of Sinners againſt himſelf*; ſo is there no better way whereby to *keep up* our *love*; and to *raiſe* it *higher*, than by reflecting much and often, on him who lov'd us in *ſuch* a *meaſure*, (I might have ſaid ſo *out of meaſure*,) as to have *hated* even *Himſelf* in a * *comparative* ſignification. For neither was his *life* ſo *dear*, nor was his *Bloud* ſo *pretious* to him, but that he was *prodigal* of them *both*, when *both* might *fall* to our *Advancement*.

Luke 22. 15. John 19. 28. Matt. 26. 39. John 12. 27. Heb. 12. 3. * John 12. 25. Prov. 13. 24.

Methinks

Methinks there is nothing more *expreſſive* of God's *obliging* us to *love* him, than that word of S. *Paul* in his Epiſtle to the *Romans*, οὐκ ἐφείσατο, *He* SPARED *not his own Son, but delivered him up for us all.* We know his *Son* was *Himſelf*, as to the *unity* of the *Godhead*; yet οὐκ ἐφείσατο, *He did not ſpare him.* Should we not think that Father *cruel*, and void of natural Affection, who would not *ſpare* his *own Son*, no not his *Beloved* and *only Son*, no not when 'twas in his *choice*, and his power to ſpare him? yet when *Abraham*, being *commanded*, was ready to *Sacrifice* his *Iſaac*, 'twas not his *Cruelty*, but his *obedience*, and that was the *fruit* of ſuch a *Faith* as did work *by love.* I mean *a love* of his *God*, and not at all of his *Iſaac*, whom (in *that caſe*) he was to proſecute with a * *comparative Deteſtation.* And in like manner when *the Father of our Lord Jeſus Chriſt* could not ſo wiſely ſhew his *Mercy* for all æternity upon *us*, as for a time by ſhewing *none* upon the *Lord Jeſus Chriſt*; it was the *higheſt* and *beſt* expreſſion, not of his *Cruelty*, but of his *Love.* For he could *never* have ſpared *us*, his *adopted Sons*, if he had ſpared *that Son*, who was his *only-Begotten.* Nor could it be *Cruelty* even to *Him*, *not* to be *ſpared* by his Father, becauſe *volenti non fit injuria*, he was *willing*, yea and *deſirous*, *not to be ſpared for a Time*, rather than *millions* of *men and women* ſhould certainly *fail* of being *ſpared to all æternity.* What then ſhall we *return* him for ſo aſtoniſhing a Love as is now deſcrib'd? Shall we *ſpare* any thing that is *ours*, when 'tis *well-pleaſing* unto *Him* that we ſhould *not ſpare* it? Suppoſe he would not be *pleas'd*, unleſs we gave our *firſt-born for our Tranſgreſſions*; the *fruit of our Body*, *for the ſin of our Soul.* Should we *ſpare* our *own child* in ſo great a Caſe? How then comes

Rom. 8. 32.

* Luke 14. 26. Deut. 13. 6, 7, 8, 9, 10.

Mic. 6. 7.

comes it to paſs, we are ſo *ſparing* to our *luſts*? and do ſo grumble to be parted from our *Deſtroyers*? Are thoſe *enemies* of our Souls ſo *extreamly dear* to us, as that we cannot find in our hearts, either to *ſend* them *ont* of our *Boſomes*, or to *deliver* them *up* to a *Crucifixion*, no not in *love* to that *God*, who ſent his *Son* out of his *Boſom*, and *delivered* him to be *crucified*, in *love* to *us*? Sure if our *Souls* were all *Flint*, yet being *ſmitten* with *ſuch* a *love*, they ſhould yield *ſome Fire*. Or if our *Hearts* were all *Iron*, yet one would think that *ſuch* a *load-ſtone* ſhould *draw* them *up*. Or however if it will *not*, yet let us try a *Fourth Engine* for the *winding up* of our Affections.

Let us *ſhame* our ſelves out of our *Coldneſs* and *Indifferency* to *Chriſt*, by duly reflecting upon our *warmth* to *Inferiour* things. Not *inferiour* only to *Him*, but to the *Dignity* of our *Nature*. A *Nature* common to us with *Him*, being conſider'd in his *Humanity*; and by ſo much the *worthier* both of our *Care*, and our *Reſpect* too, What *Love* do we beſtow upon the *vanity* of the *Creature*, to pleaſe a *Palate*, an *Eye*, an *Ear*, a *Fancy*? And ſhall we have *ſo* much love to faſten upon the *Surface*, and *outſide* of *Duſt*, and *Aſhes*, whilſt *ſo* little for a *Saviour*, as to permit it to be a *Doubt*, if we have *any* for him, or *not*? All the *noble men* of *Greece* would ly like *dogs* at the *door* of the *Corinthian Harlot*, and pay obedience to *Her* Commands, notwithſtanding they did *lead* in the *paths* of *Death*. And ſhall a *Queſtion* be made of our *love* to *Chriſt*, whoſe very *deformities* make him *fairer than the children of men*? I mean his *wounds*, and his *Bruiſes*, which ſhould to *us* be more *lovely* than all the *Roſes* of *Sharon*, and *the Lillies of the Valley*, as having been wholly 4.

wholly *ſuffer'd* by him *on our Account*? Or ſhall a Queſtion be ever made of our *obedience* to *his* Commands, *which if a man do, he ſhall live* in them? yet how many *Trifles* do we love, and with what *vehemence* of *Affection*, of which the *beſt* conſequent is this, that we ſhall *heartily repent* our *having lov'd* them? and what a *madneſs*, what a *ſhame*, what a *diſparagement* and a *diſcredit* muſt it needs be unto our *Reaſon*, to lay out the *Treaſures* of our *Love* upon *thoſe Allectives*, which we cannot but *hope* we ſhall be *heartily ſorry for*, becauſe we cannot but *fear*, that if we are not both *truly* and *timely ſorry*, we ſhall be *hopeleſly ſorry* when 'tis too late? but how much a *greater* madneſs is it, to be ſo *negligent* and *illiberal* in our Affection towards *Him*, whom the *longer* we ſhall love, we ſhall love ſo much the *more*? and ſhall have nothing to *repent of*, but that we ever lov'd him *leſs*? and that withal it was ſo *late*, before we lov'd him? ſhall we be able to ſay *leſs* of our *Love* to *Chriſt*, than the Apoſtle S. *Paul* could ſay of *his* to his *Corinthians*? obſerve him ſpeaking to that *unkind* and *ingrateſull* People. *Moſt gladly will I ſpend, and be ſpent for you, though the more abundantly I love you, the leſs I be lov'd.* 'Twas ſtrange on *their* parts, that they ſhould *love* ſo much the *leſs*, the *more abundantly* they were *lov'd*. But ſomewhat *more* ſtrange on *His*, that he ſhould *ſpend*, and be *ſpent*, and both *moſt gladly*, notwithſtanding the diſcouragements of *their Return*, which was of nothing but of *Hatred* for the exceſſes of his *Goodwill*. Lord! how happy were it for *us*, had *we* but *half* ſo much *love* for the *Lord Jeſus Chriſt*, as that expreſſion of S. *Paul* does amount unto? it is impoſſible for our *Saviour*, to love us the *leſs*, the *more* we love him. So very far he is from *that*, that he *did*

Ezek. 20. 11.

2 Cor. 12. 15.

ſpend,

ſpend, and *was ſpent*, and both *moſt gladly*, for the *love* he bare to us when *we* had *none*. And therefore the *leaſt* that we can do, is both to *ſpend*, and *to be ſpent*, to part with *all* that we have, and with *all* we *are* too, for the *love* we bear *him* who ſo dearly *loves* us. It is an *hard heart* indeed, which is ſo far from *beſtowing*, that it will not *repay*, or *return* Affection. We will *ſpend* and *be ſpent* for our *darling ſins*, although they love us the *leſs*, the more *abundantly* we love them; (for the *more* we ſtill *love* them, the *more degrees* of *Damnation* they threaten to us.) Let us therefore, even for *ſhame*, have as much kindneſs for our *Preſerver*, as we have had for theſe *Authors* of our *Deſtruction*. If in a very free manner we have been *ſpending* upon our *ſins*, both to *nouriſh*, and to *adorn* them, with *Food*, and *Rayment*; Let us *ſpend* upon our *Saviour* in a *more liberal* proportion; and that in ſuch manner, as *he directs* us. Let us *ſpend* out of our Treaſures, to *feed* and *cloath* him in his *members*. Let us *ſpend* to pay him *Homage*, in as many of his *members*, as, *under Him*, are our *Heads*. And let us *be ſpent* for him as freely, (like *Epaphroditus*, and S. *Paul*,) both by *watching*, and *faſting*, by *meditating*, and *praying*, by ſuffering *paines*, and *perſecutions*, whenſoever he ſhall *call*, or *expoſe* us to them; not by the *leaving* of our lives, for the *paying* unto *Nature* her common *Debt*; but by the *laying* of them *down*, for the paying to our *Saviour* our *Debt of Grace*.

5. And as we may help to *ſhame* our ſelves into a *love* of the *Lord Jeſus*, by reflecting on our *love* to *inferiour things*; ſo our *love* to the *Lord Jeſus*, juſt as our *love* to *other things*, is very apt both to be *bred*, and to

be very much *nouriſh't* by *converſation*. For *Ignoti nulla Cupido*. We cannot poſſibly *deſire* him, whilſt we are *ignorant* of his *beauty*: And of *that* we *muſt* be *ignorant*, whilſt we are *ſtrangers* to his *converſe*. So that the reaſon why moſt *Profeſſors* are wont to *love* Chriſt ſo *little*, doth ſeem eſpecially to be This, their having ſo *little* of his *Acquaintance*. Enough of *that* will ſo *charm* us, as to beget in us a *loathing* of all that makes a *ſeparation* 'twixt *Him* and *us*. Unto how many *things* and *perſons* are many men paſſionately *addicted*, if not abſolutely *enſlav'd*, for which they can give us no better reaſon, than that of their having been *wonted* to them? let us but *wont* our ſelves as much unto an heavenly converſation, and we ſhall find it juſt as harſh to be *weaned* from it. Hence it follows that we muſt *read*, and not *only read*, but ſtrictly *ſearch* into the Scripture, not only reſting in its *literal*, but alſo *diving* into its *moral*, and *ſoaring up* too into its *myſtical* ſignifications; whereby to *acquaint* our ſelves *throughly* with the Lord Jeſus Chriſt, and more and more to *comprehend* the great *variety* of his *Perfections*. And then to the end that his *Perfections* may *ſo* affect us as they deſerve, nor only *float* in our *Brains*, but deeply *ſink* into our *Bowels*, we muſt *imprint* them within our ſelves by *mental Prayer*, and *Meditation*. To each of which we muſt be reſolute to be ſo *wonted* and *inur'd*, as not to be able *without regret* to admit of any *long Avocation* from them.

Nor can we pardonably *excuſe* our groſs *neglects* of *converſing* with Jeſus Chriſt, by alledging our *Inability* of taking *delight* in his *converſe*. For *converſation* muſt be made *eaſie*, ere it can poſſibly be *delightful*. And the *eaſineſs* of any thing muſt come by *uſe*. Firſt 'tis the *diligence* of our *converſe* by which we come to

love

love Christ, and then 'twill be *natural* for our *Love* to make us *delight* in his *converse*. It argues a *shallowness* of *Reason*, and a great *want* of *perspicacity*, to think there are not any *Pleasures* upon *the Mount of Contemplation*, (as *Gerson* calls it,) because we cannot yet perceive them at the *Foot of the Hill*, or in the *Act* of *contending* to climb up thither. 'Tis as great weakness as to conclude against the *Pleasure* of *reaping* a *goodly Harvest*, from the *labour* of *Cultivation*, and *charge* of *seed*. Or to inferr there is *no contentment* in *inhabiting* a pleasant and well-built house, from the *cost* of the Materials, and *Care* of putting them together. *Nemo Montis Cacumen uno saltu conscendit.* The *Hill of Sion is a fair place*, and *Mount Tabor* is a *delicious* one. But we must not think to *reach* the *Top* of *either* at a *Leap*. For as the *lower* and more *earthy* our *pleasures* are, they must needs be attain'd with the *greater ease*; so we must use the greatest *patience*, and we must take the greatest *paines*, to overcome the steep *ascent* of the *highest pleasures*. All the *Duties* of a Christian (I mean the *Acts*, and not the *Habits*,) are so many *steps* and *degrees* to the *Hill* I speak of: Which *Acts* of *Duty*, whilst they are yet but *Acts only*, will cost the natural man *Pain*, and make him see *he hath need of patience*. But after a competent tract of Time, as soon as the *Acts* have been so *numerous* as to produce their respective *Habits*, the *Acts* arising from those *Habits* will *requite* the said *Patience* with *ease* and *pleasure*. Shall I exemplifie what I say by any *one important duty*, which at *first* gives us *Trouble*, and after *rewards* us with *Delight*? I cannot instance in a fitter than that of *Prayer*, because 'tis *one* of the chiefest *means*, whereby to *enter*, and to *continue*, and to *complete* our *conversation* with him that bought us.

How many are there in the world who turn their *backs* on this Duty, upon no better Ground than their erroneous Imagination, that 'tis of *no uſe to pray*, till they can do it with *Devotion*? A way of reaſoning as irregular, as if a man who is very *cold*, ſhould conclude it wholly *uſeleſs* to *make a Fire* till he is *warm*. Want we *Devotion* in our *Prayers*? we are to pray *for* Devotion; and *Devotion* is apt to *grow* from our *cuſtomary Praying* for *other things*. From when in ſpite of our *Indifferency*, and perhaps our *Averſeneſs* to ſuch a Duty, we uſe the *Empire* of our *Wills* in the work of Prayer; and, caſting our ſelves upon our Knees, are very reſolutely *bent* to perform the Duty, (how much ſoever *againſt the ſtream* of our Inclinations;) God will *reward* our *Reſolution*, by turning our *Labour* into *delight*; and ſo will make it as great a *Pleaſure*, in time to come, as it has been in time paſs't, a *ſelf-denial*. If any man ſhall here ask, how we can poſſibly *converſe* with things *inviſible*, or have a * *Languor* after *him* whom we never *ſaw*; let them *anſwer* (ſaith S. *Jerom*) who have *read* the *anſwer* to it in the *Book of Experience*, and have not been able to forbear crying out with *David*, *Wo is me that I am conſtrained to dwell in* Meſech! *O that I had wings, to fly away, and be at reſt! my ſoul is athirſt for the living God*: And even *panteth* after *Him*, *as the Hart panteth after the water-Brooks*. *O when ſhall I appear before the Preſence of God!* Devout S. *Bernard* himſelf confeſs't, *that in the beginning of his Converſion, he was frequently of an hard and frigid Heart*; who yet being *accuſtomed* to converſe with Chriſt *by Grace*, could not but *thirſt* with great *impatience* to injoy him alſo in his *Glory*. Yea *that love* which of *neceſſity* does *begin* in the *Fleſh*, may (ſaith he) *by Degrees* be well *conſum-*

* V. Eſpens. de Languore Spirituali. c. 2. p. 977. *Reſpondeant qui in libro Experientiæ Quæſtionis Solutionem legerunt. Frequenter ego ipſe, (quod fateri non verecundor) maximoq; in initio Converſionis, Corde durus, & frigidus*, &c. Bern. ſuper Cant. Serm. 14. *Conſer* Huberti Scuteputæi c. 14. p. 2082. *cum S.* Bernardi lib. de Deo diligendo. p. 951, 952, 953.

conſummated in *the Spirit.* For (not to mention the * *ſeven degrees* which are aſſign'd by *Ubertinus*, as being too *nice*, to be truly *uſeful*,) Firſt 'tis natural for a man as he is *carnal* and *depraved*, to *love himſelf* above all things, and above all things *for himſelf*. Next when he ſee's that *of himſelf* he cannot *be*, or *be happy*, and that he *depends* upon his *maker*, not more for his *being*, than for his *bliſs*, he *then* begins to *love God*, though yet 'tis only *for himſelf*, and his *private Intereſt*. But when in time, upon occaſion of his ſeveral *exigences* and *wants*, he is *compell'd* to ſeek God for ſeveral *comforts* and *ſupplies*; his *converſation* with *the Almighty* becomes ſo *cuſtomary*, and *natural* (by his *frequenting* God's *houſe*, by his *addreſſes* to God in *Prayer*, by getting *knowledge* out of God's *word*, and by *admiring* him in his *works*,) that what was hitherto but *eaſy*, does now grow *pleaſant*. And ſo at laſt having *taſted* how *good* and *gracious* his Maker is, he does advance to *love God*, for *God's ſake only*: So as nothing does now remain, but that *degree* of *perfection* in loving God, at his being bid to *enter into the joy of his Lord*, when *'tis for God's ſake alone that he loves Himſelf.*

* Apud Bartholomæum de Martyribus, fol. 93, 94. *Guſtus, Deſideria, Satietas, Ebrietas, Securitas, Tranquillitas, Septimi verò nomen ſoli Deo innoteſcit.*

And though 'tis *hard*, if not *impoſſible*, whilſt we are in this world, to love *ourſelves* for *God only*, and not at all for *ourſelves*; yet 'tis a duty indiſpenſable, to love *Him* eſpecially *for himſelf*, and far above the conſideration that 'tis *our intereſt* to love him. The Reaſon of it does ſtand in This, that whoſoever loves *God* not eſpecially *for God*, but more eſpecially *for himſelf*, does by a neceſſary conſequence *love himſelf* above *God*. Becauſe in ſuch a caſe as that, *God* is only one of the *objects*, and *himſelf* the *final cauſe*, or the *end* of love. For if *God* were that *end*, he would rather

Amor quo aliquis amat Deum propter Temporalia, contumelioſus eſt Deo. Temporalia qui ſic amant, præferunt ei, propter quod enim unumquodque amatur, illud magis amatur. Auguſt. de Civ. Dei.

rather love himſelf *for God*, than God *for himſelf*. And that *for which* we love any thing, muſt needs be lov'd by us the *moſt* of any, becauſe it is the very *cauſe*, (*meritorious*, or *final*,) *for which* we love it. For, *propter quod unumquodque tale, & illud magis*, is the maxim made uſe of by *S. Auſtin himſelf* upon this occaſion. And therefore he that loves God, *not* ſo much for *Gods ſake*, as for the *ſake* of *ſomewhat elſe*, which either comes *from*, or depends *upon* him, (ſuch as the *comforts* of *this* life, or the *Promiſes* of the *next*,) does indeed but *uſe God*, and *injoy* the *Creature*. And how much ſoever he may *appretiate*, or *put a value* in his *judgment* on what he *uſes*, yet no doubt he *loves moſt* what he *moſt injoyes*.

Vide Bonaventuræ Tom. 7. opuſc. par. 3. *ſub initium Amatorii.*

Bonaventure made it a *wonder*, how 'twas *poſſible* for a man, not to love *that Creator* with all his Heart, who when he might have left him *without a being*, or have made him either a *Toad*, or any *other* ſort of *Animal*, was rather pleas'd to make him capable, to *underſtand*, and to *love*, and *injoy* his Maker? yea and when man had even *forfeited* all his Intereſt in God, by an *abuſe* of thoſe Favors conferred upon him, was farther pleas'd to *reconcile* and *appeaſe* himſelf, not by accelerating our *miſerie*, but by providing for our *Amendment*? ſuppoſe (ſaith *Bonaventure*) thou hadſt but *loſt one* of thine *Eyes*, which is a very *ſmall part* of thy outward man; couldſt thou abſtain from loving *Him* with a perfect love, who ſhould not only *find it out*, but put it again into thine *Head* too? and not only ſo, but make it as *uſeful* to thee as ever? How then canſt thou *forbear* to love the *Lord Jeſus Chriſt* with an equal Love, who, when thou hadſt *loſt* thy *whole ſelf*, (both Soul, and Body,) had both the *kindneſs*, and the *ſkill*, to *find thee out*, and to *reſtore* thee,

Siquis amiſiſſet oculum, quantum amaret eum qui ſibi eum reſtitueret? — nec minus amandus qui eum ab initio dedit, & qui datum conſervavit, &c. Id. Ibid.

thee, and to make thee (as much as ever) a *Veſſel* of *Honour* and *Immortality*? Certainly nothing can make thee able *not to love him* for *himſelf*, and *with all thy ſoul*, unleſs thy want of *converſe* and *Acquaintance* with him. For as the *Fire* of thy *Affection*, if fed with any *unclean Fewel*, produces nothing with its ardour but *ſmoak* and *ſtentch*; ſo if the *fewel* it feeds upon ſhall be *pure*, and *ſpiritual*, it will yield both a *bright* and *refreſhing Flame*. And if *the love* converts *the Lover* into the Nature of the *thing* that is dearly *lov'd*, 'tis plain that ſuch as is the *object*, ſuch muſt alſo be the *Act*, and the *Agent* too. To fix thy *love* upon the *world*, is *ipſo facto* to be a *worldling*. To fix thy *love* upon *Chriſt*, is *ipſo facto* to be a *Chriſtian*. And to be really a *Chriſtian*, is to be *ſuch* a one as *Chriſt*. *For both he that Sanctifieth, and they that are Sanctified are all of one.* And thence *He is not aſhamed to call them Brethren.* (*Heb.* 2. 11.) Nay he is not aſham'd to own them, in a *more intimate* Relation, than that of *Brethren*. For by vertue of that *unitive* and *inebriating love*, which our *myſtical Theologiſts* are wont to ſpeak of, real *Chriſtians* and *Chriſt* do interchangeably *inhabit* the one the other. They do *dwell*, and *abide*, not only *with*, but *in* each other. *They* in *Him*, and *He* in *Them*, as both *Himſelf* and S. *John* (that *Diſciple* of his *Boſom*) do oft aſſure us. And ſince 'tis ſo that our *Bodies* are call'd *his Members*, 1 *Cor.* 6. 15. Sure our *Souls* cannot want much of being *transfus'd* into *Himſelf*. For S. *Paul* ſaith expreſly, (to ſhew how *Chriſt* is to the *Chriſtian*, juſt as the *Bridegroom* to the *Bride*,) that as the *Husband* and the *wife* are made *one fleſh*, ſo *he that is joyned to the Lord* is ipſo facto *one ſpirit.* 1 *Cor.* 6. 17. The Apoſtles word is, ὁ κολλώμενος τῷ Κυρίῳ, he that is *cæmented*, or *ſolder'd*, *ferruminated*, or *glued*;

Cùm amoris natura ea ſit, amantem in amatum transformare, is plane efficeris, quale eſt illud quod amas. Bonav. Amator.

John 6. 56. & John 15. 4, 5. 1 John 3. 24. & 1 John 4. 13, 15, 16.

glued; that is to ſay, he that *cleaveth to the Lord Jeſus Chriſt*, as faſt as *one board* of *Firr* cleaves to *another* to which 'tis *glued*, (in ſo much that you may *burn* them, but can *never break* them *aſunder*,) ἓν πνεῦμά ἐστιν, *He is one and the ſame ſpirit*, as his own Bleſſed *ſpirit* is pleas'd to phraſe it, that is, he *minds* the ſame things which his beloved Lord *minds*; *deſires* the ſame things that his Lord *deſires*; *Injoyes* and *ſuffers* after the meaſure that his Lord *ſuffers* and *Injoyes*. In a word, he hath ſuch an *union*, as is *expreſs't* by an *Identity*; ſince *he that cleaveth to the Lord*, is not only ſaid to *have*, but to *BE one ſpirit*. S. *Bernard* ſpeaks it more than once in a very *bold Paraphraſe*. *Divino ebriatus amore animus, oblitus ſui, factuſque ſibi ipſi tanquam vas perditum, totus pergit in Deum, & adhærens Deo, unus cum eo ſpiritus fit. The mind* (ſaith he) *being drunk with the love of God, and grown forgetful of itſelf, yea wholly loſt unto itſelf*, (and all its ſecular concernments,) *does ſo* * *paſs over into God, as to become one ſpirit*: not only *one in itſelf, but one with God.*

S. Bernard. *de Deo diligendo.* p. 953. *quam confer. cum* p. 958.

* *Nam alibi dicitur ex toto animæ ſe exponere, & tranſire in Deum.* ut p. 954.

'Tis true the Father there ſpeaks touching that *laſt degree of Love*, whereby the *Soul* is ſo *tranſported* with the *converſe* of its *beloved*, as to be *emptied out of itſelf*, and *in a manner quite annull'd*. That *God in Chriſt may be All in All, which how can he be*, (ſaith the holy Father,) *if any thing of man be left in man?* If the *Souls* of *the juſt* are not *drown'd* and *drunk up* in the fathomleſs *Sea* of *Æternal light*; If *humane affections* do not *diſſolve* and *melt away from themſelves*, and become ſo *tranſfus'd* into the

Te quodammodo perdere, omninò non ſentire Teipſum, & à Teipſo exinaniri, & penè annullari, cœleſtis eſt converſationis. id. Ibid. p. 953.

Omnem tunc humanam affectionem neceſſe erit à ſemetipſâ liquefcere, atque in Dei penitùs transfundi voluntatem, alioquin quomodo omnia in omnibus erit Deus, ſi in homine de homine quicquam ſupererit? —Animas immerſas ex toto credimus immenſo illi Pelago æterni luminis. ib. p. 954.

the ſole *will* of *God*, as to be like a *drop* of *water* in a *great quantity* of *wine*, wherein *departing from it ſelf*, it wholly puts on the *colour* and *taſte* of wine; or as an *Iron red-hot* does make *a deſection from itſelf*, by putting on the whole *Nature* and *Form* of *fire*; if (I ſay) it is not *thus* after the general Reſurrection, in what ſenſe can it be ſaid (and ſaid it is by S. *Paul*,) that *God*, in that day, *ſhall be All in All*? But in the place before cited from 1 *Cor.* 6. 17. S. *Paul* does not ſpeak (however S. *Bernard* apply's his words,) touching the *union* we ſhall injoy *after the general Reſurrection*, through the *perfection* of our *love* to *the Lord Jeſus Chriſt*. For when he ſaith, *he that cleaveth to the Lord is one ſpirit*, he ſeems to mean no other *cleaving*, than was commanded even by *Moſes*, *Deut.* 10. 20. where *to* * *fear and* * *ſerve* God, is to *cleave* unto him. And ſo we are properly ſaid to *cleave unto the Lord Jeſus Chriſt*: when the *Cæment* of our *union* is an *indiſſoluble Affection*, and ſuch an *obſtinate Reſolution not* to *depart* from his *Commandments*, that *Death* it ſelf cannot ſeperate 'twixt *us* and *them*. *This alone* is the *Love* which Saints are capable of on Earth, and here is exacted under the penalty of *Anathema Maranatha*. The *other* is competent to none, but Saints *Beatified* in *Heaven*. *Sic affici, Deificari eſt*, in the bold Dialect of S. *Bernard*. *This Love* is our *Duty*, whereof that *other* is our *Reward*. And therefore *this* is *commanded*, but *that* is *promiſed*. For *this*, we are *prays'd*; for *that*, *admir'd*. *This* is *difficultly* had in a ſtate of *Grace*; whilſt *that* we *cannot but have* in a ſtate of *Glory*. For as *this* does not *expire*, but rather is *perfected* into *that*; ſo, by the Tenor of the New Covenant, it does *entitle* us to its *Fruition*. And therefore ſtoutly let us reſolve, ſo to *cleave* in our Affection to the *Lord*

1 Cor. 15. 28.

Vbi ſupra.

Jesus Christ, and so to *express* our cleaving to him *by keeping close to his Commandments*, as that *before* we have *possession*, we may not fail to have a *Right to the Tree of Life*. That in the day *when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, when the Elements shall melt with fervent heat, and the Heavens be shrunk up like a scrowl of Parchment, when every Valley shall be filled up, and every Mountain brought low*, we may be able to appear before the Judge with great boldness; and whilst *they that would not love the Lord Jesus in sincerity*, shall send forth *weepings*, and *wailings*, and *gnashings of Teeth*, (all alluded to in the sentence of *Anathema Maranatha*,) *we* may be called to *bear a part* in the *quire of Angels*, and with *the ten thousand times ten thousand which are round about the Throne of the Lord Jesus Christ, who hath redeemed us to God, unto whom he hath made us both Kings and Priests*, we may never rest from singing with unimaginable delight, *Blessing, Honour, Glory, and Power, to Him that liveth forevermore.*

Rev. 22. 14.

2 Thess. 1. 7, 8.

Isa. 40.

Rev. 5. 10, 11, 12, 13.

THE

THE
INTRODUCTION
TO
The Third Part.

WHAT hath hitherto been præmis'd touching *Christ*'s Love to *us*, and ours to Him, cannot better be succeeded (in point of *pertinence* or *use*,) than by that which now follows touching our Love to *one another*. A subject which is the rather to have its place in this Volume, because our Love to *one another* is recommended to us in Scripture, as much as *God*'s love to *us*, and *ours* to *God*. And as that which does make us most like our Maker: 'Twas recommended to us by Christ in his *last Will and Testament*, and that as one of the richest *Legacyes* that he was able to *bequeath* us. The ever-blessed *Testator* (as the Author to the Hebrews does fitly call him) being to take his *last leave* in a farewel Sermon to his Disciples, and having prepar'd them with an assurance that the time of his leaving them was at hand, (to make them *ponder* what he

* Παραπλήσιον οὐδὲν ἄνθρωποι θεῷ δρῶσι, ἢ χαριζόμενοι. Philo. Judæus περὶ Δικάστου. p. 557.

Heb. 9. 16.

was ſpeaking, and *lay it up* as the ſpeech of a *Dy-*
John 13. 33. *ing man,*) And being reſolv'd not to leave them without ſome Legacy, ſome ſpecial Token of his *Solicitude*, both for their preſent Conſolation, and future Bliſs, *Peace* (ſaith he) *I leave with you,*
chap. 14. v. 27. *my peace I give unto you, not as the world*, a few *good words* in Civility, or at the moſt, *a kind wiſh*; and therefore *let not your heart be* troubled at the ſudden departure of my Perſon; for, as a ſupplement of That, *I leave you my cordial and ſolid Peace.*

But knowing well, that *His peace* could never quietly reſt with them, in caſe of War and Diviſion amongſt themſelves, and being not able to indear them with a greater Teſtimony of *His* love, than by obliging them ſtrictly to the conſtant loving of *one another*, He therefore bequeathed this *Royal Precept* (as a previous *part* of their *Patrimony*, whereby to fit them for all the *reſt*,) That *their* reciprocal kindneſs ſhould be like *His*; that they ſhould all be ſo affected, as
John 13. 15. they had *Him for an Example*; that juſt as *He* had been to *All*, they ſhould be *All* to *one another*; for ſo runs the Inſtrument whereby he convey'd his good Pleaſure to them, *a new Commandment I give*
verſe 34. *unto you, that ye love one another, even as I have loved you.*

But then to gain their *Acceptance* of his *Bequeſt*, and

and their religious *Execution* of what he commanded them to obſerve, He ſhew'd them the *value* of ſuch a *Legacy*, as did accordingly *tye* them to ſuch a *Love*.

Εν τέτῳ πάντες ; &c. *By this all men ſhall know ye are my Diſciples, if ye love one another.* Verſe 35.

In which words of our Saviour, there are two things *ſuppos'd*, and a third is *Taught*.

Firſt of all it is *ſuppos'd*, that All to whom the words are ſpoken, either *are*, or *ought* to be Chriſts Diſciples. And that not only in *profeſſion*, but in *ſingleneſs* of *heart*; not only *verbally*, and by *name*, but very *really* ſuch. This is eaſily collected from three words in the Text, ἐμοὶ μαθηταὶ ἔσεσθε, *Ye are my Diſciples.*

It is ſecondly *ſuppos'd*, that ſuch as are *really* Chriſts Diſciples, (not in hypocriſy, but in deed,) ought to endeavour to make *it known to all* THE WORLD, that they are *ſuch*. Their *light muſt ſhine before men*, by their *Procope* and *Growth* in the SCHOOL of Chriſt. This is apparent from two words more, πάντες γνώσονται, *All men ſhall know it.* And were it not ſo in good earneſt, the Maſter would never have directed them (as here he does) to the infallible means of it's attainment. For

We are thirdly to obſerve the important *Leſſon* which here is *Taught*, (and which is *now* of all Leſſons

Leſſons the moſt worth learning, eſpecially if we reflect on the Times we live in,) by what certain Κριτήριον, or *way of proof*, we may make men to *know* we are Chriſts Diſciples. This is deliver'd in the *firſt* and *laſt* words of the Text, ἐν τούτῳ γνώσονται, they ſhall know it *even by this*, ἐὰν ἀγάπην ἔχητε, *If ye bear love to one another.*

From theſe three parts there are as many Propoſitions, into which the whole Text is very naturally reſolv'd.

1. That all who are *Auditors* of Chriſt, or all to whom he is *reveal'd*, do ſtand oblig'd by that means, to be *really his Diſciples.*

2. That their Diſcipleſhip, if it be *real*, will be *eminent alſo*, and *exemplary*, ſo far forth as to be *known*, and taken notice of by *All.*

3. That the ſureſt *Teſtimony* and *Proof* of ſincere Diſcipleſhip under Chriſt, and the principal *Inſtance* or *effect* wherein its eminence doth conſiſt, and that which by Chriſt is here pronounced as an *unerrable mark* or *Criterion* of it, is this Divine Qualification of *mutual Love.*

And this alone muſt be the Subject upon which I am to faſten the following part of my Deſign; becauſe it ſeems to comprehend (I ſay not only the *prime*, but) *whole* Importance of the Text; as we may judge by comparing the *propoſition*, with the *fourfold Emphaſis* which may be put upon the words. For

For first our Saviour does not say, Men shall *gueß* or *conjecture* that ye are mine, but γνώσονται, they shall *know* it. Nor secondly does he say, Your Discipleship shall be known as a special *Secret*, to very *few*, but as the Sun in his *Meridian*; πάντες γνώσονται, *All men* shall know it. Nor thirdly does he say, All men shall know ye *seem* to be, by a Disguise, but ὅτι μαθηταί ἐστε, that ye *are* my Disciples, without a fiction. Last of all, he does not say, Your Discipleship shall be known by such *deceivable* Tokens, as your Assembling your selves in the *House of Prayer*, your crying * *Lord Lord*, your *doing* || *wonders in my name*, your being *Orthodox* in Judgment, and jumping together in *Opinions*; but by *This* it shall be known, as by a *Token which never fails*, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις, *If ye have Love for one another*.

* Matt. 7. 22, 23.
‖ *Chrysostom. Hom.* 71. in John.

CHAP.

CHAP. I.

Sect. 1. THE Propoſition to be conſider'd, though laſt in *order*, is firſt in *dignity*. And being as the *Heart* of the whole *Body* of *Chriſtianity*, deſerves to be (like the *Heart* in the *body* of *man*) τὸ ἔσχατον καὶ πρῶτον, The firſt thing that *lives*, and the laſt that *dyes* in our conſideration. For can there be any thing in the world of greater conſequence than This, which gives us a Token whereby to *know* we have an *Intereſt in Chriſt*? and ſuch a *ſure* token too, as cannot poſſibly *deceive* us? yet even ſuch is that *Love*, of which I am now about to treat, and which if we take into our *hearts*, as well as into our *memories*, It will (I doubt not) carry with it that *peace of Conſcience*, which is to all that feed on it, *an endleſs Feaſt*. *Ariſtot.* *Prov.* 15. 15.

Sect. 2. But ſince there is hardly any word that is more equivocal than *this*, I muſt Anticipate an Objection, by ſhewing *what Love* it is which our Saviour *meant*, when he appointed it for the *meaſure*, by which his *Scholars* are to be *ſcann'd*.

Sect. 3. And to ſhew the better what it *is*, I muſt firſt ſhew what it is *not*. For all ſorts of men pretend to *Love*; not only *Chriſtians*, but the *profeſſed Enemies* of Chriſt; and the *nominal* as well as *real* Chriſtians. Nay in one kind, or other, they *all* have *Love* in their *poſſeſſion*; and many times the *worſt* in

the *greateſt* meaſure. For *greater Love than this* (our * Saviour tells us) *there is none, that a man lay down his life for his friend.* And plentiful *ſtore* of *this Love* we commonly find (in our reading) amongſt the *Heathen.* Their great || *Philoſophers* did preſcribe it, and not a few of their people obey'd the Precept.

* John 15.13.

|| Ἀληθὲς ὃ τὸ περὶ τῶν φιλίων ἔνεκα πολλὰ πράττειν καὶ τῆς πόλεως καὶ χάριν ἄν ὑπεραποθνήσκειν. Ariſt. Eth. l. 9. c. 8. p. 887.

Sect. 4. To ſave a *Friend* ready to *periſh*, we find *Epiſthenes* in *Xenophon* (*a*) ready to *lay down his life.* And ſuch was the love of *Artapates* to *Cyrus Junior*, that he perfectly (*b*) hated his *own* life, as ſoon as *Cyrus* had quitted *His.* Nor (*c*) *would Lucius Petronius* out-live his friend. (*d*) *Pomponius* & *Lætorius* dyed a couple of Martyrs for *Caius Gracchus.* And *Titus* (*e*) *Volumnius* followed *Lucullus* into his grave. (*f*) *Terentius* preferr'd the life of *Brutus* by many degrees before his *own.* And (*g*) *Valerius* tells us of divers ſervants, who for the ſaving of their *Maſters*, deſtroyed *themſelves.* What tranſcendent lovers of one another were (*h*) *Menedemus* and *Hipſides*, (*i*) *Cleonymus* and *Archidamus*, (*k*) *Agaſias* and *Xenophon*, (*l*) *Bagoas* and *Mentor*, (*m*) *Hippoclides* and *Polyſtratus*. (*n*) *Aſclepiodotus* and *Soranus*? 'Twere eaſie to name as many (*o*) *more*, as would make a man *weary* to hear them *nam'd.* Nor do I ſpeak only of *Couples*, but of *Societies*, and *Sects*; whoſe aſtoniſhing Love to one another hath rais'd them Monuments in *ſtory*, will laſt as long as the Sun and Moon. Such as the (*p*) *Cimbri* and *Celtiberians* in *Valerius Maximus*; the (*q*) friends

(*a*) Xenoph. in exp. Cyri. l. 7. p. 319.
(*b*) Idem ib. l. 1. p. 209.
(*c*) Val. Max. l. 4. c. 7. p. 128.
(*d*) Id. ib. p. 127
(*e*) Id. b.
(*f*) Ib. p. 129.
(*g*) Lib. 7. c. 8.
(*h*) Q. Curt. l. 7. p. 211.
(*i*) Xenoph. ἑλληνικ. l. 5. p. 446.
(*k*) In exp. Cyri. l. 5. p. 304, 305.
(*l*) Diod. Sicul. l. 16. p. 448.
(*m*) Val. Max. l. 1. c. 8. p. 34.
(*n*) Tacit. Annal. 16. p. 331.
(*o*) Ex Polyb. l. 10. p. 582. Tacit. Hiſt. l. 4. p. 491. Diodor. Sic. l. 17. p. 518.

Q. Curt. l. 10. 316. Val. Max. l. 9. c. 9. p. 283. Ariſtot. eth. l. 9. c. 11. p. 912. Homer. Il. l. 13. p. 250. & l. 6. p. 109. Odyſſ. δ. p. 44. (*p*) Val. Max. l. 2. c. 6. p. 50. (*q*) Xen. exp. Cy. l. 1. p. 212.

of

of *Cyrus* in *Xenophon*; the (*r*) *Athenians* in *Thucydides*; the (*s*) *Megalopolitans* in *Polybius*; the men of (*t*) *Saguntum* and *Petellia*; the many (*u*) *Societies* reckon'd up by *Alexander ab Alexandro*, who had *all things in common* of every kind, and as well their *Sufferings*, as their *Injoyments*. Insomuch that if *one* did lose a *limb* by any accident, all the rest were to cut off *theirs*, that in every Circumstance of Adversity, they might all be *equall*, and *alike*.

(*r*) Thucid. l. 2. p. 124, 125.
(*s*) Polyb. l. 2. p. 147.
(*t*) Val. Max. l. 6. c. 6. Liv. l. 21. c. 14. l. 23. c. 20.
(*u*) *Solduni apud Aquitanos. Societas Hunnorum. Sodales Antonini. Tauri apud Scythas. Fratres Arvales.* Συναποθνήσκοντες *apud Ægyptios.* Alex. ab Alex. Dier. Genial. l. 1. c. 26. p. 74, 75.

Sect. 25. Thus there were multitudes of men who lov'd each other *unto* the *Death*; and some *beyond* it, as far as * *Hell*. Yet very far were those *Pagans* from ~~from~~ being known by *such love*, to have been either the Disciples of *Christ*, or *Moses*. 'Twas little better than the love of *King Porus* his *Elephant*, and other *generous beasts*, which have expos'd their *own* lives, to save their *Rider's*. There is a || *natural kindness* and *Generosity*, which is common to *men* with the *meanest Creatures*; and so hath nothing of *affinity* with what is intended in the *Text*.

* Diodor. Sic. l. 4. p. 266 *Talis etiam Robealdus, occidentalis Frisiæ Rex ultimus, à Carolo magno profligatus.*
|| Homer. Odyss. ϱ. p. 251. 256. κύων ἀπομόρξασθε δάκρυ. Id. Iliad. ϱ. p. 322. ἵπποι δ' Αἰακίδαο κλαῖον. Vid. Plin. l. 8. c. 42. Solin. c. 47. Virgil. l. 11. *Tranquillum in vitâ Cæsarii.* Ælian. de animal. l. 10. c. 17.

Sect. 6. Nay if we reflect upon *our selves*, upon whom the *name of Christ is call'd*, we must not imagin we have attain'd unto that excellent Love which is *here* requir'd, because we find (upon inquiry) that we are *loving* to our *friends*; or because we have often our * *solemn meetings*; or stand || fast to one another, as *drivers-on* of a design. For as there are many *sorts* of *love* which are not *rational*, and *pure*, as not proceeding from a

* Isa. 1. 13.
|| *Sariaster adversus patrem cruenta conspiratione fœdus fecit.* Val. Max. l. 9. c. 11. p. 287.

right principle; so there are many things too which are but the *Counterfeits of love*, and yet are call'd by that *Name*, because they look extremely *like it*. The *Devils* themselves have their *combination*; are still at * *agreement* among themselves; but from a principle of *Policy*, and not of *Love*. Even *Rebells*, and *Schismaticks*, (the greatest enemies of Church, and state,) are wont to || *hold together*, and *keep themselves close*; but from a principle of *Faction*, and not of *Love*. We read of * *Pilate*, and *Herod*, that they were solemnly *made friends*; but from a principle of *Hatred* to an innocent *Christ*, not of *love* to *one another*. The world is full of such Merchants, as keep *a good correspondence*, and are *punctual Dealers* with one another; but from a principle of *Traffick*, and not of true *love*. The friends of *Ceres* and *Bacchus*, have their times of *Feasting* and *good-fellowship*, their times of injoying the *Creature-Comforts*; but from a principle of *loosness*, and not of *Love*. Many love the *merry meeting*, but not the *men* whom they meet. Or if they are *Lovers* of the *men*, 'tis from a principle of *Nature*, and not of *Grace*. It being a meer *Self-love*, which makes them *so* to love *Others*. Nay farther yet, a man may do the very things which are the principal *offices* and *works of Love*, for which (not his *Love*, but) only his *vanity* is to be thank't. He may bestow his whole substance to *feed the poor*, and yet may perish for *want* of *Love*. May dare to dye a pretended Martyr, *by giving his body to be burnt*, and yet may be *frozen* for want of *Love*. So I collect from the Apostle, 1 *Cor.* 13. 3.

* Luke 11. 18.

|| Psal. 56. 6.

* Luke 23. 12.

Vide Philonem περὶ τῶν θεραπευτῶν. p. 693.

Sect. 7. It concerns us therefore to know, what love this *is*, (having seen what it is *not*,) by which a man

man may be known to be *Chriſts Diſciple*. And the ſhorteſt way to know this, is to reflect a little while on the *Love* of *Chriſt*. For ſuch as was *his* Love to *us*, *ſuch* muſt *ours* be to *Him*, and to *one another*. We have his word for it in ſeveral places. *If ye keep my Commandments, ye ſhall abide in my love. And this is my Commandment, that ye love one another, even as I have loved you.* Now we know the Love of Chriſt was both *Extenſively*, and *Intenſively* great; and propoſed (in both reſpects) not more to our *Wonder*, than *Imitation*. Firſt it was ſo *Extenſively* Great, as as that it reached to *all* in general, (1 *Tim.* 4. 10.) *to every man* in particular, (*Heb.* 2. 9.) not to a *world of men* only, as that may ſignifie a *part*, but to all the *whole world*, without exception, (1 *Joh.* 2. 2.) without exception of the *ungodly*, (*Rom.* 5. 6.) without exception of *enemies*, (*Rom.* 5. 10.) without exception of them that *periſh*, (2 *Pet.* 2. 1.) And ſo *Intenſively* great was the *Love* of *Chriſt*, that it made him empty himſelf of glory, and become of * *no reputation*; ‖ it made him a *man of ſorrows*, and *acquainted with grief*; indeed an *Intimate* Acquaintance of the moſt *heart-breaking* grief, that ever was ſuffered on this ſide Hell. It put him upon the vaſſalage of * *waſhing* and *wiping* his *ſervants feet*; It made him ‖ *obedient unto the Death*, and to *ſeek* the lives of his *Enemies*, whilſt his enemies *ſought his*; He in order to their *ſafety*, as they in order to his *Ruin*. It made him *once* our Prieſt after the *order* of *Aaron*, and our Prieſt *for ever* after the *order* of *Melchiſedeck*. For *us* he deſcended into *Hell*; for *us* he aſcended into *Heaven*; for *us* he *maketh interceſſion at the right hand of God*, Rom. 8. 34.

John 15. 10, 12. ch. 13. 34.

* Phil. 2. 7. ‖ Iſa. 53. 3.

* John 13. 5. ‖ Phil. 2. 8.

Sect. 8. Thus

Sect. 8. Thus Christ, as our *Master*, hath set us a *Copy* of *His Love*, to the end that we, as his *Disciples*, might do our utmost to *take it out*. Our Love must be so *extensive*, that it must reach even to *All*. It must reach unto our *Enemies*, and of them to all *sorts* too; not only to those *without* the pale of the Church, (who do us little or no hurt) even *Jews*, *Turks*, *Infidels*, and *Hereticks*, for whom we pray *once a year* in our English Liturgy; but to our Crueller sort of Enemies *within* the Church, our particular *Persecutors* and *Slanderers*, for whom we pray in our Liturgy *three times a week*.

Sect. 9. Indeed the Hypocrites of the *Synagogue* did
Matt. 5. 43. constrain the word *Neighbor* to signifie nothing but a *Friend*; esteeming it *Godlineſs*, and *Zeal*, to hate an *Enemy*. And some there are even in Christendom, who feigning God from all Eternity to have *hated* more than he *lov'd*, think they acquit themselves fairly (and look upon it in themselves as a *God-like property*) if they are much *less* inclinable to *Love*, than *Hatred*. They know they need not love *more*, than the Saviour of the world was pleas'd to *dye* for; and easily taking it for granted, that he dyed only for *some*, they think they need not exhibit their love to *all*.

Sect. 10. Such men must be minded that even our *Enemies* are to be treated as *one sort* of friends, and that
* Exod. 23. 4, 5. Lev. 19. 17, 18. Deut. 23. 7. ‖ Prov. 25. 21, 22. the Scripture-word *Neighbor* extends to *both*. 'Twas so extended even by * *Moses*; and so by ‖ *Solomon*; if by *Moses*, and *Solomon*, much more by *Christ*; who having first commanded us to *love our Enemies*, *to bleſs them that curſe us*, *to oblige them that hate us*, *and to pray for them that are ſpiteful to us*, gives us his *reaſon*
Vide Philonem περὶ φιλανθρ. p. 550, 551.

in

in these words, because * *God also is kind to the unthankful, and to the evil.* Which is as much as to say, that in the Extention of our kindness, we must be *Imitators* of *God.* For so he tells us in the very next words, || *be ye merciful as your Father in Heaven is merciful.* And when a Jew askt the Question, * *Who is my Neighbor?* Our Saviour answer'd him by the Parable of a *Jew and a Samaritan*, not of a *Jew* and a *Jew.* Whereby we are given to understand, that *all* are our *Neighbors* who stand in *Need.* Let that *need* be what it will, a need of our *Pardon*, or of our *Purse*, we must not only *forgive* them, in case they reduce us to *want of Bread*, but we must *give* them our || *Bread* too, in case they *want it.* We must *pray* for them, and *pity* them, and labour to *melt* them to reconcilement; must do them all the good offices within our power, excepting such as are apt to *hurt* them; we must shew them such favours as may help to raise them *out* of the Pit, not such as may sink them the faster *in*; we must not be so *rudely* civil, so *discourteously* complaisant, as to * *suffer their sins to be upon them* without disturbance, but must rather *oblige* them with our || *rebukes*; lest for want of such favours they go down *quietly to destruction.* For so runs the precept, *Thou shalt not hate thy brother in thy heart*, (on the contrary) *thou shalt in any wise rebuke thy brother, and shalt not suffer Sin upon him.* Although a man be so scandalous as to be *shut out of our* * *company*, by the direction of the Apostle, yet the same Apostle tells us, we must not *count him as an Enemy, but admonish him as a Brother*, 2 Thes. 3. 15.

* Luk. 6. 35. Μισεῖ μὲν ὀδενα ἀνθρώπων ὁ θεός. Hierocl. εἰς τὰ πυθαγ. ἔπη. p. 70.
|| Verse 36.
* Luke 10. 20.
|| Rom. 12. 20.
* Lev. 19. 17.
|| *Ibid.*
* 2 Thes. 3. 14.

Sect. 11. And from hence we are to argue *à minori ad majus.* For if our Love must extend thus to *Enemies*,

mies, how much *more* to ſuch as are *friends*? friends to our *Perſons*, and to our *God* too? The love of *Chriſt* had *degrees*, and ſo muſt *ours*. As the Apoſtle tells us of *Chriſt*, *he is the Saviour of all*, but *eſpecially of them that believe*; ſo the very ſame Apoſtle does alſo tell us of *our ſelves*, *we muſt do good unto all men*, *but eſpecially to them who are of the houſhold of faith*. And even of thoſe that are *faithful*, a primary care is to be taken for them that are of our * *own Countrey*. It was not *only* for *Gods* ſake that *David* was kind unto *Jeruſalem*, but for his *Brethren and Companions* ſake he *prayed* to God for her, and did his utmoſt *to do her good*, (Pſal. 122. 8.) Our Saviour being himſelf an *Iſraelite*, did ‖ prefer the *loſt ſheep of the Houſe of Iſrael*. How *kind* was *Moſes* to *His Countreymen*, when he became for their ſakes extremely *cruel* unto *Himſelf*? *Lord* (ſaith he) *if thou wilt*, *forgive their Sin*; *and if not*, *blot me I pray thee out of the book which thou haſt written*, Exod. 32. 32. As if ſalvation it ſelf could hardly pleaſe him, unleſs his *Countreymen* might have it, as well as *He*. Nor was the paſſion of S. *Paul* inferiour to it, who for the love he bare unto *His Countreymen*, whom he calls his *brethren and kinſmen according to the fleſh*, was ready *to wiſh himſelf accurſed*, and utterly *cut off* from the *body of Chriſt*. (Rom. 9. 2.) As if he car'd not what became of him, ſo that his *Countreymen* might be *ſav'd*.

1 Tim. 4. 10. Gal. 6. 10.

ὑποδείγματα ἀθνῶν ἐνέγκωμεν, πολλοὶ παρέδωκαν ἑαυτοὺς εἰς δεσμὸν. &c. *Clem. Rom. in op. ad Cor. p. 70.*

‖ Matt. 15. 24, 26.

Sect. 12. But many times our *neereſt Countreymen* may become our *worſt Neighbors*; and, in reſpect of their Religion, dwell *fartheſt off* too. To a man born in *Judæa*, a *good Samaritan* ought to be *dearer*, than an hard-hearted *Jew*. * S. *Paul*, and the Chriſtians ‖ of *Theſſalonica*, were never us'd with more rigour, than

* 2 Cor. 11. 26.
‖ 1 Theſſ. 2. 14.

than by the men of their *own Countrey*. And our Saviours words are very remarkable, that *except it be in his own Countrey, a Prophet is never without honour*, (Matt. 13. 57.) But let him be *in his own Countrey*, and he hath *no honour at all*, (John 4. 44.) Christ himself had least *there*; and there he did the fewest *Miracles*; but that he did not *more* there than in other places, the only Cause was their *unkindness*.

Sect. 13. *This* is therefore the firmest Bond whereby to hold us together in peace and love, not that we are of *one Country*, but that we are of *one* * *Christ*; And can say of our selves, with better reason, than it was anciently said of the *Lomnini*, that in *all our bodies* there is no more than *one soul*; or (to express it with S. *Paul*) that *we have all but one Faith, one Baptism, one Spirit, ~~one Spirit~~, one Lord, one God and Father of all, who is above all, and through all, and in us all.* (Eph. 4. 4, 5, 6.) If we will manifest to the *world*, and prove convincingly to *our selves*, that we are really the *Followers* and *Friends* of *Christ*. It must be by a *burning and shining Love*. A love of *men*, and not of *God only*. And a Love of men it must be, in which the true Love of God is not *excluded*, but *presuppos'd*. Not a love *of our selves only*, (condemn'd so much by the * Apostle) but a Love *of others* as *our selves*; if not as *much*, yet as *well*; if not in that *measure*, yet in the very same *manner*, in which we are obliged to love our selves. And it must be *Dilectio Amœbæa*, a *mutual Love*; a *giving* and *taking* of affections. Indeed rather than fail, we must pledge them in *Love*, who do begin to us in *hatred*. But to make up such a *Love* as is especially here requir'd, (such as with which the blessed Apostles did once *adorn both the Doctrin* and

* *Quanto dignius Fratres & dicuntur & habentur, qui unum patrem Deum agnoverunt, qui de uno utero ignorantia ejusdem ad unam lucem expaverint veritatis?* Tert. Apol. c. 39.

* 2 Tim. 3. 2.

the *Diſcipleſhip of Chriſt,*) It muſt be ἀγάπη ἐν ἀλλήλοις, *Love interchanged with one another.* For in how *many* things ſoever there may be a * *ſeemingneſs* of Religion, S. *James* aſſures us that it's ‖ *Purity* does conſiſt in theſe *two*; *the relief of the needy in their Afflictions,* and *the keeping our ſelves unſpotted from the world.* Nor can we be told a better courſe, (either for *brevity,* or *clearneſs,*) whereby to be poſſeſſed of both together, than that of *meaſuring* and *dealing* our love to *others,* by ſuch a natural proportion as we have commonly for *our ſelves.* For this is perfectly the ſcope of that Law, to which as Chriſtians we *muſt* be ſubject. I ſay we *muſt,* (ſo much the rather,) becauſe * *whatſoever a man ſoweth, that ſhall he reap.* And *with what meaſure we* ‖ *mete, it ſhall be meaſur'd to us again.* As 'tis the *mercy* of good men, which is ſaid to *triumph over Gods Judgment,* ſo there is *Judgment without mercy* for them that *ſhew little or none.*

* Jam. 1. 26.
‖ verſe 27.
* Gal. 6. 7.
‖ Matt. 7. 2.
Jam. 2. 13.
Matt. 6. 14, 15.

Sect. 14. The chiefeſt requiſites of our Love muſt be *Sincerity* and *Fervour.* As S. *Paul* ſpeaks to the *Romans,* we muſt be *kindly affectioned one towards another,* ſo as our love may *be brotherly, and without diſſimulation.* (Rom. 12. 9, 10.) we muſt not be δίψυχοι, *double-ſould men,* (Jam. 1. 8.) but carry our meaning in our foreheads, and hold our hearts in our hands. * *Not love in word, neither in Tongue, but in deed and in Truth.* We muſt not *look every man at his own things only, but every man at the things of others,* (Phil. 2. 4.) If we are owners of ſuch a love, as is a Teſtimony and proof of our real Diſcipleſhip under Chriſt, *The ſame mind will be in us which was in Chriſt Jeſus* (Phil. 2. 5.) And if ſo, we ſhall be ready to *ſtoop* (as he ‖ did) to the *meaneſt offices* of love, even to *waſh,* and

* 1 Joh. 3. 18.
‖ Joh. 13. 5.

and to *wipe* the very *feet* of our *Inferiors*; we ſhall willingly *bear one anothers burdens*, (Gal. 6. 2.) *by love ſerving one another*, (Gal. 5. 13.) And *in honour preferring one another*, (Rom. 12. 10.) Nay, if the ſame mind be in us which was in Chriſt Jeſus, (as S. *Paul* tells us it ought to be,) our love will be ſo *Intenſive*, as to make *us lay down our lives for the Brethren*. And ſo S. *John* tells us we ought to do, 1 *John* 3. 16.

Sect. 15. If no *diviner* love of one another were meant by our Saviour under the Goſpel, then what was ſo frequently exacted under the *pædagogie* of *Moſes*, our Saviour certainly would have ſaid, *An Old Commandment I give unto you*; it having been ſaid to them of old, *Thou ſhalt love thy Neighbour as thy ſelf*, Levit. 19. 18. But here he calls it a *New Commandment*; which we cannot imagin he would have don, had there been nothing in its ſubject but what was *old*. No, he might very well call it a *New Commandment*, not only for that reaſon, (which I find given by S. *Auſtin*) becauſe it preſcribes us ſuch a love, as by which we caſt off the *old* man, and put on the *new*; but becauſe it preſcribes us ſuch a love, as *never* was thought upon *before*, much leſs deliver'd under precept, to any Sect, or Society, of *Jewes*, or *Gentiles*. Had his Commandment been no more, than that *we love one another*, it had been *old* with a witneſs; no doubt I may ſay, as *old as Adam*. But becauſe he added [a *Sicut Ego*] that we muſt love one another, *even as he hath loved us*, (which was with ſuch a *new* Love, as till he came into the world, was never heard of,) he had reaſon to call it a *New Commandment*. 'Twas ſaid by *Moſes* to the *Jewes*, *Thou ſhalt love thy Neighbour as thy ſelf*. But our Saviour ſaith farther, that *we muſt love one another*,

* *Novum mandatum appellatur, quia exuto vetere induit nos hominem novum.* Aug. Tract. 64. in Jo. in fi. Tom. 9. & Tract. 65. in Jo. in initio Tom. 9.

another, even as He hath loved us; which was not only *as*, but *beyond* Himself. For his *loving us to the Death*, was (in the comparative sense of Scripture) *to hate his own life* for the love he bare us. And although S. *John* saith, *Brethren, I write* * *no New Commandment, but an old Commandment which ye had from the Beginning*, he means no more by that last word, than the *first Beginning* of *Christianity*, which was with the preaching of the Gospel by *Jesus Christ*. Remember we therefore what *Love this is*, which is the *Badge* and *Cognisance* of our profession; the mark of difference betwixt the Sheep and the Goats; and which is not exacted from *Men* as *Men*, but from *Christians* as they are *Christians*. We must not love as *They* do, who * *corrupt one another* (as S. *Austin* speaks) with a meerly *seditious*, or *schismatical* Love; nor must we love as *they* do, who only love one another for *filthy Lucre*; much less as *They* do, who love one another for *filthy Lust*; Nor must we love as *They* do, whose love consisteth only in *this*, that they *agree* in the *hatred* of some *third Party*; Nor must we only love as *they* do, who love one another as they are *Men* only, that is, as they are *sociable and civil Creatures*. But we must love one another as being *Lovers of God*, and as being such whom *God loves*; as being || *Children of the Highest, and* * *younger Brothers* of our Redeemer; as being all made *Consorts* of the very same *Hope*, and all *Co-heirs* of the very same *Kingdom*. Our Love must imitate both the *manner* and the *Degree* of Christs Love. For we must venture our *Lives* for the good of others, and even in spight of all Dangers which may happen to the Body, we must *own*, and *propagate*, and *defend* the Doctrines of the Gospel, which is the utmost we can do for the good of other mens *Souls*; and that which

* 1 Joh. 2. 7. & 2 Joh. 5.

* Psal. 73. 8. *Non sicut se diligunt qui corrumpunt; nec sicut se diligunt homines, quia homines sunt; sed sicut se diligunt qui Dei sunt & filii altissimi, &c.* August. loco supra cit.

|| Luk. 6. 35.

* *Sic mutuo fatres vocamus, ut unius Dei Parentes omnes, ut consortes Fidei, ut spei Cohæredes.* Minut. Fælix. πάντας ὅσοι τὴν πατέρα τοῦ πάντος σέβουσι. φιλτάτους καὶ συγγενεστάτους ἀπολήπτεον. Philo. περὶ φιλαν. p. 554.

which makes us most like a *Saviour*. The Gospel (I may say) is the *Christian School*; thither it is we go to *learn*; Christ is the *Master* of it in *chief*; all Christians are *School-fellows*, or *Condisciples*. The *Love* I have hitherto describ'd is the *highest lesson* which there is *taught*. Those *Titular Christians* who do not attain to this *Love*, are so many *Dunces* and *Truants*, fit to be turn'd out of the *School*. It is indeed an *hard Lesson*, for *us* to love *one another* even as *Christ* hath loved *us*; a Lesson only to be found in the School of Christ. But yet how *Difficult* soever, 'tis not *impossible* to be *learn't*. For *God is* * *faithful*; and expects not to *reap*, but after the measure that he hath *sown*; He will *not suffer us to be tempted above what we are able*. If there is in us || a willing mind, He *accepts according to what we have, and not according to what we have not*. The * *Grace of Christ is sufficient for us. And we can do* || *all things through him that strengthens us*. And therefore let us not despair of getting the *Mastery* over our *Lesson*; For we are all Θεοδίδακτοι, (as S. *Paul* speaks to the *Thessalonians*) immediatly *taught it by God himself*.

* 1 Cor. 1. 9. 1 Cor. 10. 13. || *ibid.* 2 Cor. 8. 12. * 2 Cor. 12. 9. || Phil. 4. 13. 1 Thes. 4. 9.

Sect. 16. Now the more largely I have discover'd, both what it is *not*, and what it *is*, to love one another as Christ requires; the fewer words will suffice to make it clear as the Sun at Noon, that by *this* we must be known to be *Christs Disciples*. For such a Love as *This* is, *is the fulfilling of the Law*. So saith the Law-giver * himself, *Matt.* 22. 40. and so his principal Apostle, *Rom.* 13. 8, 9, 10. where he speaks of *Love* in a *Christian*, as *Demosthenes* did of *Pronunciation* in an *Orator*. As if it were not only the *first* Thing, but also the *second*, and the *third*, and so indeed

* Matt. 7. 12. Luke 10. 27.

deed the τὸ πᾶν, the *All in All* of a Christian. For mark the words of that Apostle, whom we cannot accuse of *vain*, or *needless* Repetition. *He that loveth another hath fulfilled the Law* (v. 8.) *All the Commandments of the Law are comprehended even in this, Thou shalt love thy Neighbour as thy self* (v. 9.) *Love worketh no evil to his Neighbour, therefore Love is the fulfilling of the Law* (v. 10.) Three times in a breath, without so much as a *Parenthesis*, love is reckon'd to be the *Pandect* of all things requisite to make a *Saint*.

Sect. 17. Nor let any man say within himself, *How can this be?* Since Gods word tells us, that *so it is*. And yet I think it is easie to shew you *How* too; For the whole *Body* of the *Law moral* doth consist of *ten Members*, which are commonly call'd the *Decalogue*, or *ten Commandments of the Law*. The Lord Jesus hath reduced those *Ten* to these *Two*. *Thou shalt love thy God with all thy Heart, And thy Neighbour as thy self.* On these two *Hinges* the very *Door* of *Salvation* doth clearly *turn*. For on these two Precepts *hang all the Law and the Prophets*, (Matt. 22. 40.) But S. *Paul* hath reduced them all to *One*. For thus he speaks to the *Galatians*, * *All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self.* The reason is, because the Love of our Neighbour (in the high degree I here speak of) does carry along with it, the *Love of God*: Either of them (faith ‖ *Austin*) is inferr'd by either; for if we really *love God*, we shall *obey* him when he commands us to *love* our *Neighbour*; and if we really *love* our *Neighbour*, it is for

* Gal. 5. 14.

‖ *Bene intelligentibus utrumque invenitur in singulis. Nam & qui diligit Deum, non eum potest contemnere præcipientem ut diligat proximum; & qui supernaturaliter diligit proximum, quid in eo diligit nisi Deum?* August. Tract. 65. in Joh. a med. Tom. 9.

the

the *Love* which we bear to *God*. Obſerve the Logick, by which S. *John* argues both backwards and forwards. *By this we know we love the Children of God, when we love God, and keep his Commandments*, 1 Joh. 5. 2. There he argues from the *firſt* Table to the *ſecond*. Now obſerve how he argues from the *ſecond* to the *firſt*, and that two waies, both in the Negative, and the Affirmative. In the Negative thus; *He that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?* 1 John 4. 10. *He that ſhutteth up his Bowels of Compaſſion from his brother, how dwelleth the Love of God in him?* 1 John 3. 17. Again he argues it in the Affirmative. *We know that we have paſſed from death unto life, if we love the brethren*, 1 Joh. 3. 1, 4. *Hereby we know we are of the Truth, and have Confidence towards God, if we keep his Commandments: And this is his Commandment, that we love one another* (v. 19. to v. 23.)

Sect. 18. Hence we ſee it is evident, There is not a clearer Demonſtration of our *loving God* with all our *hearts*, than the loving our *Neighbour* as *our ſelves*. From whence it follows, that every *ſin* muſt needs argue ſome *want* of *Love*. For if againſt the firſt Table, it is through a *want* of ſome *love* to *God*. And if againſt the ſecond, it muſt needs be for *want* of ſome *love* to *Men*. Again, it follows on the contrary, that where *Love* is perfect and entire, no Commandment can be broken. For, *loving God with all our hearts*, we ſhall keep the *firſt* Table; and *loving our Neighbour as our ſelves*, we ſhall not fail to keep the *ſecond*.

Sect. 19. What I have ſhew'd in the *Great*, I can eaſily ſhew in the *Retail* too, to wit, that *Love is the fulfilling*

fulfilling of the Law. For if we love *God* as we ought
1. to do, we ſhall certainly have *no God but Him*: Much
2. leſs ſhall *we worſhip a Graven Image. We ſhall not liſt*
3. *up his Name in vain.* Nor ſhall we fail to *keep holy his*
4. *Holy Dayes.* And if we love our *Neighbour* as Chriſt *requires*, we ſhall be ſure to render to every man his Due. And ſo by conſequence we ſhall *honour all our*
5. *Parents and Superiors*, whether *publick*, or *private*, *Eccleſiaſtical* or *Civil.* Then for the Neighbour who is *equal*, or in any degree *inferiour* to us, we ſhall be ſure *not to injure* him in any kind. From whence it
6. follows, *we ſhall not kill*; (for that were to *injure* him
7. in his *Life.*) Nor *commit Adultery*; (for that were to
8. *injure* him in his *Wife.*) Nor *ſteal or Plunder*; (for
9. that were to *injure* him in his *Goods.*) Nor *bear falſe Witneſs*; (for that were to *injure* him in his good *Name.*) And as we ſhall not thus injure him either in *Deed*, or in *Word*, ſo if we love him as *our ſelves*, or as *Chriſt lov'd us*, we ſhall not do him any injury, no not
10. ſo much as in our *Thoughts*; we ſhall *not covet, or be deſirous of any thing that is our Neighbours.* Thus the four Precepts of the firſt Table, and the ſix Precepts
* Rom. 13. 9. of the ſecond; or if there is any * other Precept beſides theſe Ten, they all are briefly comprehended in this one word, *Thou ſhalt love thy Neighbour as thy ſelf.*

Sect. 20. And now I do not doubt but we are all of one mind, as touching *the Character* and *Badge* by which we may be *known* to be *Chriſt's Diſciples*; The peculiar *Note of Diſtinction*, by which we are taken from out the world, as it were *ſever'd* and *ſet apart*, from all exorbitant ſocieties and ſorts of men, whether their Ring-leaders, and Maſters, are Jews, or Gentiles. Firſt for the *Gentiles*, we may know the Diſciples of *Zoroaſtres*,

roaſtres, by their belief of *two gods*, and *Inceſtuous wedlocks*. We may know the Diſciples of the *Brachmans*, by their unparallel'd *ſelf-denials* in *food* and *rayment*. We may know the Diſciples of *Pythagoras*, by their Reverence to the *numbers* of *four* and *ſeven*. The Diſciples of *Plato*, by their fanciful *Idæa's* in the *concave of the Moon*. The Diſciples of *Zeno*, by their Dreams of *Apathie*, and *Fate*. The Diſciples of *Mahomet*, as well by the *filthineſs* of their *Paradiſe*, as by their *deſperate Tenet of God's decrees*. And then for the *Jews*, we may know the Diſciples of the *Scribes*, by their *Traditional corruptions* and *Expoſitions* of the *Law*. We may know the Diſciples of the *Phariſees*, by their *Form of godlineſs*, and their * *appearing righteous unto men*. We may know the Diſciples of the *Sadduces*, by their denial of *Providence* and diſ-belief of the *Reſurrection*. We may know the Diſciples of the *Eſſeni*, by their *overſtrict Sabbatizing*. The Diſciples of the *Nazarites*, by their abſtinence from the *fleſh* of all *living creatures*. And the Diſciples of the *Hemerobaptiſts*, by their *every day waſhings* from Top to Toe. We may know the Diſciples of *John the Baptiſt*, by their remarkable *Faſtings*, and other *Auſterities* of *Life*. But by *this* ſhall all men know that we are all the Diſciples of *Jeſus Chriſt*, *If we love one another, even as Chriſt hath loved us.*

* Matt. 23. 28.

CHAP. II.

Sect. 1. WHilst I am thinking what proper Lessons we are to draw from Christ's words, the words of S. *Paul* which he writ to *Timothy* do straight occur to my remembrance; *All Scripture* (saith he) *is by divine Inspiration, and is profitable for Doctrin, for Reproof, for Correction, for Instruction in righteousness, that the man of God may be furnished unto all good wooks,* 2 Tim. 3. 16, 17. For were there no other Scripture, than that which hath given me my present subject, I should think it very *profitable* for each of those ends; and think the workman well *furnished for every good work.*

I. *Sect.* 2. First, 'tis profitable for *Doctrin,* because it teacheth such as are ignorant, the true importance of *Christianity,* which does not consist (as some would have it) in our being *born* of *godly Parents, believing* the History of the *Gospel,* making *profession* of zeal to *Christ,* posting up and down from *Sermon* to *Sermon,* making many and long *prayers,* or whatsoever is comprehended under the *Form of Godliness,* that is, the Image, the Picture, the Counterfeit of Devotion, (as the word in the * Original does very naturally import, 2 Tim. 3. 5.) For many *profess to know God, who in their works deny him.* And let a mans *profession* be what it will, yet if he *acts* in contradiction to the Commandments of Christ, that very *acting* is nothing better, than *a Denial of the Faith.* And so 'tis call'd by the Apostle,

* μόρφωσιν εὐσεβείας, Tit. 1. 16.

Apoſtle, 1 *Tim.* 5. 8. Chriſtianity does not conſiſt then, in ſuch a ſanguin *preſumption*, as ſome call *Faith*; in ſuch a *carnal ſecurity*, as ſome call *Hope*; in ſuch a parcel of * *fair words*, as ſome call *Charity*; in ſuch a || *worldly ſorrow*, as ſome call *Repentance*: but it conſiſt's in ſuch a *Faith*, as * *worketh by Love*; in ſuch an *Hope*, as does || *cleanſe*, and *puriſie*; in ſuch a *Charity* as *worketh no ill to his Neighbour*; but is (on the contrary) the * *fulfilling of the Law*; and in ſuch a *Repentance*, as ſhew's it ſelf by *amendment*, and *change of life*, *bringing forth* || *fruits meet for Repentance*. Whatever ſome *Mockers* are wont to ſay; we find by the Tenor of the Goſpel, that a material part of *Godlineſs* is *moral honeſty*. The chief ingredients in a *Chriſtians* life, are *acts of Juſtice*, and *works of Mercy*; than which there was nothing more conſpicuous in the *life of Chriſt*. The *ſecond* Table is the *touchſtone* of our obedience unto the *firſt*. Our chiefeſt *duty* towards *God*, is our *duty* towards our *Neighbour*. God will have *Juſtice* and *Mercy* to be perform'd to *one another*, before he *accepts* of any *ſacrifice* which can be offer'd unto *himſelf*. For what ſaith our Saviour? *If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy gift.* As if he ſhould have ſaid, *Get thee gon, and be Honeſt, before thou talk'ſt of being Godly.* Now together with *this*, compare S. *John*'s way of reckoning *. *In this the children of God are manifeſt, and the children of the Devil, whoſoever doth not righteouſneſs is not of God, neither he that loveth not his Brother* ||. *And we know that we have paſſed from Death unto Life, becauſe we love the Brethren.* Nor does our Saviour ſay thus,

* Jam. 2. 16. || 2 Cor. 7. 10. λύπη κατὰ κόσμον. * Gal. 5 6. ‖ 1 John 3. 3. * Rom. 13. 10. ‖ Matt. 3. 8. Matt. 5. 23, 24. * 1 Joh. 3. 10. ‖ Verſe 14.

by this shall all men know ye are my Disciples, if they see *ye love God*, but by this they shall know it, *if ye love one another*. Because our love of one another does *presuppose* we love God; which 'tis * *impossible* that we do, in case we love *not* one another. *For he that hateth his Brother is a Murderer, and abideth in Death*, 1 John 3. 14, 15.

* 1 John 4. 20.

Thus we see how this Scripture is profitable for *Doctrin*.

Sect. 3. And as for Doctrin, so also for *Reproof*. Because it serves to convince us of the small proportion of *Christianity*, which is to be found amongst men who are commonly call'd *Christians*. How much there is of the *word*, and how little of the *thing*. *When the Son of man cometh shall he find Faith on the Earth?* Yes, store of *that* Faith, which will ever be common to *men* with || *Devils*. But when the Son of man cometh, shall he find *Justice*, shall he find *Mercy*, shall he find *Love* upon the Earth? shall he find *that Faith* which worketh by *Love?* and which worketh by *such* a Love, as is the mother of *Obedience*? and the mother of *such* obedience, as is *impartially* due to the *Law of Christ?* Alas! how frequent a thing is it, for Christians to *persecute* their fellow-Christians, and then to reckon it as the *character* of their *Discipleship* under Christ? As if they read the Text *backwards*, or understood it by an *Antiphrasis*, supposing Christ had meant thus, *By this shall all men know ye are my Disciples, if ye Hate one another*. It is a Crime the more enormous, to *hate* and *persecute* a *Neighbour*, under colour of *Devotion* and *zeal* to *God*, because it breaks the Commandments against each other. For if the same God who saith [Thou shalt love the Lord thy God

Luke 18. 8.

1 Jam. 2. 19.

Joh. 16. 2.

God with all thine heart] does also say in the same instant, [Thou shalt love thy Neighbour as thy self,] It cannot but follow that to *persecute*, or *hate* a Neighbor, in pretense of *affection* and *zeal* to God, is to take up the *Second Table* in anger, and to dash it in pieces against the *first*. And what is that, in effect, but to make the *Law* its own *Transgressor*? The character of a Christian recommended here to us by Christ himself, is not certainly such a prædatorie and * *ravenous* love of one another, as was that of the *Scribes* and *Pharisees*, wherewith they lov'd *widdows Houses*, so far forth as to *devour* them, and || *eat them up*. Nor such a *cruel* kind of love, as that of the *Canibals* in *Herodotus*, who glutted themselves with the flesh of *men*, because they *lov'd* it as well as *Ven'son*. For when Professors are transported with such an *unnatural* kind of *love*, as gives them an *appetite* to *bite* and *devour* each other, (as the Apostle speaks to the *Ephesians*,) or to eat up God's people *as if they would eat Bread*, (as the *Psalmist* thought fit to phrase it,) it hath a tendency to nothing but *mutual Ruin*. No, the *note* of *distinction*, whereby to know a sincere and a solid *Christian*, is such a *divine* kind of *love* as tends to Unity, and Peace, and so (by a consequence unavoidable) to *mutual safety, and preservation*. If we are * *rooted and grounded* in such *a love to one another*, as that of *Christ* unto us *all*, we shall be *known* by the || *fruit* we *bear*, to have been * *grafted* into *him*, who is indeed *the* || *true vine*. We shall not only do to * *no man*, what we would that *no man* should do to *us*, (which was the *Motto* an *Heathen Prince* would needs have *carved* in *all* his *Plate*,) But what we wish that *all men* would do to *us*, we shall earnestly endeavour to do to *all men*; we shall *love* them for *God's* sake, whom, for their *own* sakes, we *cannot* love. If we are mearly

weak

* Luke 11. 39.
|| κατεσθίετε Luke 23. 14. νόμοισι δὲ Ἰωνηδόνες τοῖς δὲ λέγον δὲ χρᾶσθαι &c. Herod. in Melp. c. 26. p. 233. *confer ejusdem* l. 1. c. 73 p. 30. &c. 119. p. 51.

* ἐῤῥιζωμένοι ἐν ἀγάπῃ Eph. 3. 17.
|| Mat. 7. 16, 17.
* Rom. 11. 19.
|| John 15. 1. *Quod tibi non vis fieri, alteri ne feceris.* Matt. 7. 12. Luke 6. 43.

weak brethren, we shall manifest (by our weakness) we are not *wilful*. And if *strong*, *we shall bear the Infirmities of the weak*. We shall *walk in wisdom towards them that are without*, (I mean the Enemies of Christ, both *Jewes* and *Gentiles*,) that we may neither be in danger of being corrupted by their *secular and sensual baits*, nor heighten their *prejudice* to the Gospel, by any matter of *scandal* in our *converse*. Will it not be a very sad, and a shameful thing, if *Jewes* and *Gentiles shall rise in judgment against a great part* of *Christendom*, whilst Christendom shall *justifie* both *Jewes* and *Gentiles*? First for the Jews, *they* are so much at unity amongst themselves, that however *covetous* in their particulars, and however *cruel* to us *Christians*; yet, they are *kind* to *one another*, and full of good works too. They suffer not the *needy* to go without his *relief*, nor the *Captive* without his *ransom*. Nay the * *Essени* (amongst the Jewes) had all things *in common*; and, living *Virgins* themselves, bestow'd their cost and their care in breeding *other folks* children. This was one of the Jewish Maximes, (as the most elegant of their Writers hath set it down,) that Godliness and Honesty, or the love of God and the love of men, are a kind of *Twin-sisters*, which every Creature is to *espowse*, who is not so wedded to the world, as to admit of a *Divorce* from the cælestial *Bride-groom*.' Twas never allow'd unto the Jewes, *to* || *abhor* an *Edomite*, or an *Egyptian*; or to count *any* man as an *Enemy*, (although he were * *scaling* the *City-walls*,) till he had absolutely refus'd their solemn *offers* of Reconcilement. Then secondly, for the Gentiles, (*a*) *Homer* describes the love of *Enemies*; The (*b*) *Pythagoreans* gave it in precept; and (*c*) *Antius Restio*'s brave *servant* reduc't the doctrin into practice. Whilst some of the *Heathens* do love their *Enemies*, were it not well if some *Christians* would love

Rom. 15. 1.

Colos. 4. 5.

* *Joseph, Antiq. 18. 2. Philo Jud.* in libro cui Titulus, πᾶς σπουδαῖος ἐλεύθερος, p. 679. 680. φιλανθρωπία πρὸς ἀσέβειαν συγγενέτις καὶ ἀδελφὴ, καὶ διὰ ταῦτα οὐκ ἀμοίρους ὄντως ἔχει. *Philo* περὶ φιλανθρ. p. 539.

‖ Deut. 23. 7.

* *Vbi supra* p. 548.

(*a*) Iliad. p. 109.

(*b*) Hierocl. *in* χρυσ. ἐπ. p. 65, 66, 70.

(*c*) *Val. Max. l.* 7. *c.* 8. *p.* 193, 194.

love their *Friends*? What a ſcandal is it (at this day) to the Diſciples of *Mahomet* (that grand Impoſtor) that the *Spirit of Diviſion* ſhould ſeem to reign, more amongſt *Chriſtians* than amongſt *them*? Nay are there not diverſe great Potentates, who profeſs to be the followers and friends of Chriſt, and yet are ready (at any rate) to *buy* peace of the *Turk*, to the end they may *break* it with *one another*? Or, (not to go ſo far from home) how little is there of Chriſtianity, except the *ſyllables* and the *ſound*, even in that part of Chriſtendom, where Chriſt is *moſt talkt of*? Amongſt the *many* who are followers of the *name* of Chriſt, how *few* are followers of his *Example*? how far are *they* from *giving* all to the *poor*, who * *grind* their faces as it were *meal*, and *eat them up* as it were ‖ *Bread*? how unlikely are *they* to indure the *bearing* of the Croſs, who lay it ſo *heavily* upon *other* mens ſhoulders? how do *They leave all, and follow Chriſt*, who *take away* all from them that *follow* him? how do *they wreſtle againſt powers and principalities*, who flatter and ſyncretize with every thing that is *mightieſt*? how do *they abſtain from all appearance of evil*, who have nothing of *good* but in *appearance*? Where are thoſe pieces of Chriſtianity, which are the grand characteriſticks whereby a Chriſtian ſhould be diſtinguiſht from *Jew and Gentile*? I fear the places are very *few* (though God be thanked ſome there are) where Chriſt may be known, by *ſolid Love*, to have *real Diſciples* upon the earth.

Mar. 10. 21. * Iſa. 3. 15. & 47. 2. ‖ Pſal. 14. 4. & 53. 4. Mar. 10. 20. Eph. 6. 12. 1 Theſſ. 5. 22.

Thus we ſee how this Scripture does furniſh matter for Reproof.

Sect. 4. And as for Reproof, ſo withal for *correction* and *inſtruction in righteouſneſs*. Becauſe it ſerves to * *reduce* ſuch as are wandering *out of the way*, and to *build up* ſuch

* *Conſule virum conſummatiſſimum, D. D. H.* in 2 Tim. 3. 16.

such as have *begun*, or (as it were) *set out* in the *way of righteousness*. Whereby it brings me neerer and neerer to the principal *end* of this Discourse, which we are not only concern'd in, as a people *born* in the very same Countrey, but as a people *brought up* too in the very same *School*; and deservedly *dear* to one another, not so much by being *Countrey-men*, as *Condisciples*. Not Disci-
* Gal. 3. 24. ples under the *Law*, which was a *rigid* * *School-master* to drive us on unto *Christ*; but Disciples under *Christ*, who was a *gracious Schoolmaster* to lead us on unto *God*.

Sect. 5. Our Saviour's last *Will and Testament* (a part of which I am upon) was certainly made for the behoof as well of *us*, and of our *children*, (*upon whom*
1 Cor. 10. 11. *the ends of the world are come*,) as for that dozen of Disciples to whom 'twas given by *parole*, and with whom the *Depositum* was left in *Trust*. They were the *Witnesses*, *Overseers*, and *Executors* in chief; But we the *remotest* of the *Legataries* have equal Right with the most *Immediate*. For this *Testament* (like the *Sun*) is so communicated to *All*, that every Christian in *particular* hath a full right unto the *whole*. The reason of it is briefly this. The true *intent* of the *Testator* was
‖ 1 Tim. 6. 18. to make us ‖ *rich in good works*, rich towards God, and to one another. But I may say of *Right* in *such* a *Legacy*, what *Aristotle* saith of the soul of man, that the *whole* is in the *whole*, and the *whole* in every *part* too. Nor is it left (as other *Legacies*) to be accepted, or refused, without offence. For what is allowed to be our *priviledge*, is also injoyned to be our *duty*. In such a Legacy as this, we are not only *permitted*, but strictly *obliged* to *claim* our *portions*. For so run the words, *A new* COMMANDMENT *give I unto you*. His *Command* of our *Acceptance* was one part of the the *Gift*;

Gift; and made his *Teſtament* of *force*, not only * *after*, but *before* his death. * Heb. 9. 17.

Sect. 6. Thus we ſee our obligation to fulfil the intent of the *Teſtator*. And to the end we may ſee it, the *will* is *regiſtred* by S. *John* in this *indelible Record*. It lies upon us as we are Chriſtians, to give a proof unto the world of our *Diſcipleſhip under Chriſt*. Every man of us muſt endeavour (as S. *Paul* exhorts his ſon *Titus*) to *ſhew himſelf a Pattern of good works*. Our *love*, as well as our *moderation*, * *muſt be known unto all men*. Our *light* of love (like the *Sun*) muſt caſt a *glory* round about it, though not to this end, that men may ſee *us*, and glorifie *us*, yet at leaſt to this end, that men may ſee our || *good works*, and glorifie our *Father* which is in heaven. Or *that all men may know we are Chriſts Diſciples*. We muſt not walk after *them*, who *open* their meeting with a *Sermon*, and ſhut it up with a *Surfet*. But as often as we *begin* with *Acts of Sacrifice*, ſo often ſhould we end in *works of mercy*; very far from being followers either of *Herod*, or the *Iſraelites*, who *ſate down* (like Brutes) *to eat and drink*, and then (like wantons) *roſe up to play*, (Exod. 32. 6.) our way to paſs the time away merrily, muſt not be by a Συμπόσιον, or heatheniſh Feaſt of *good fellowſhip*; but by a Chriſtian ἀγάπη, or *Feaſt of love*. Tit. 2. 7. * Phil. 4. 5. || Matt. 5. 16.

Sect. 7. If we will know what that *means*, we muſt conſult the ſecond Chapter of the Acts of the Apoſtles; where we ſhall find (in the concluſion) that they did not only *continue daily in the Temple*, but they did alſo *break bread from houſe to houſe*. They did injoy their *merry meetings* of love and charity; for ſo it follows in the Text, * *They did eat their meat with gladneſs*, as Act. 2. 46. * *Ibid.*

well as *with singleness of heart.* From whence I take out this Lesson, That *Christianity* is not a *sullen thing*, making every mans life a *continual Lent*, as the Heretick * *Montanus* would fain have had it. There is a difference very sufficient betwixt the *Church* of a Christian, and a Stoick's *Porch.* But withal let us ruminate on the two Verses going before, where they had *all things in common*, the rich distributing to the poor, (to every man his proportion) *just according as they had need.*

* *Illi tres in anno faciunt quadragesimas, quasi tres passi sint salvatores.* Hieron. in ep. ad Marcellam. fol. 406.

Verse 44, 45.

Sect. 8. Neither was it upon a sudden, that charity grew to that *coldness* in which we find it. For || *Tertullian* tells us, that (in *his* dayes) *they had all things in common, except their wives.*

|| *Quis animo animâq; misceatur, nihil de rei communicatione dubitamus. Omnia indistracta apud nos sunt præter uxores.* Tertul. in Apol. cap. 39.

I do not press for an *equality*, (I think the Age will not bear it,) I only plead for a *similitude* with what we find was the practice of *better times.* I do not urge our being *liberal beyond your power* (like the Primitive Christians of *Macedonia*,) nor our parting with our *Riches* in exchange for deep *Poverty*, that through our poverty poorer men may grow *Rich*, (as S. *Paul* speaks of our Saviour, *v.* 9.) For when the Age is all *Iron*, we cannot hope to find ourselves of such *golden* Humours, as to admit of being *purged* of so much *Dross.*

2 Cor. 8. 3.

Sect. 9. All I press for, is but this, That we will be but as ingenuous as the Heathen Emperor *Severus*; that is, that we will *do* as we would be *done* by, and at least be *liberal* * *to our power*; and that we will *so shew* mercy, as we hope to *find* it. We cannot call any a *Feast* of *Love*, where some are *drunk*, whilst some are *hungry*, (as it seems at || *Corinth* some such there were.) A true Feast of Love must be for *all comers*, as well for

|| 1 Cor. 11. 21.

for the *poor*, as for the *rich*, or rather for the poor *before* the rich. For mark the words of our Saviour to one who invited him to a Feaſt, *Luk.* 14. *from* v. 12. *to* v. 15. where firſt he adviſeth in the *Negative*; *When thou makeſt a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinſmen, nor thy rich Neighbours, leſt they alſo bid thee again, and ſo recompenſe be made thee.* From whence we learn, That 'tis true * *Courteſie* indeed, to be *afraid* of a *Requital*. He is a *Mercenary* Feaſter, whoſe *Gueſts* are all *Entertainers*, as apt and able as *himſelf*. For one rich man to invite another, is no more in effect, than to make an *exchange* of *good Cheer*; to commute a Dinner for a Supper; and what is that to be eſteem'd, but a more Gentlemanly *Barter*? A buying and ſelling of Entertainments? Our Saviour therefore goes on to the *poſitive* part of his Advice. *When thou makeſt a Feaſt, call the poor, the maim'd, the lame, and the blind*, adding this for a reaſon, *becauſe they cannot recompenſe thee again*. Which is as much as to ſay, that the *nobleſt* motive to our Beneficence ſhould be the *poverty* of the object on which 'tis faſtned, and the greateſt *impoſſibility* of the leaſt *Requital* upon earth. It is always || *more bleſſed to give than to receive*, (as our Saviours words are written in the *Nazarene Goſpel*;) but *then* eſpecially, when we give with an *aſſurance* of not receiving. Yet in *this* caſe alſo, the merciful man is a *Projector*, and driving on his *own intereſt*; beſtowing a *little* here on *earth*, for a *large* Recompenſe in *Heaven*. For ſo ſaith our Saviour in the next words of that Verſe, (giving the *reaſon* of that *reaſon* he gave before) * *Thou ſhalt be recompenced at the Reſurrection of the Dead.*

Luke 14. 12.

* Καλὸν τὸ ἐυποιεῖν μὴ ἵνα ἀντιπαθῶσι, *Ariſtot. Eth. l.* 8. *p.* 816.

Verſe 13.

Verſe 14.

|| Acts 20. 35.

* Verſe 14.

Sect. 10. Here then let us consider. When God
* Prov. 19.17. professeth to be our * *Debtor* for all we *give* unto the
* *Ibid.* poor, and gives us his *word* for a ‖ *Repayment*, and
‖ Luk. 6. 38. *Christ* becomes our *security*, that all we *lend* shall be
Matt. 19. 29. return'd *an hundred fold* into our Bosomes; what kind
of reason can be imagin'd why one Rich man will lend
his money unto another, for *six pounds in the hundred*,
or *lay it out* in some *Trade* (at most) for *twenty in the*
* Prov. 19.17 *hundred*, rather than * *lend it unto the Lord*, (by *having*
‖ Mat. 13. 45. 6 *pity upon the poor*,) or ‖ *lay it out* upon life eternal,
whereby he shall not only receive *six* or *twenty* in the
hundred, but exceedingly more, than an *hundred-fold*
the very *Principal*? If we inquire into the reason, I am
afraid we shall find it to be but this, that they cannot
easily *trust God*, or *believe* the *Scripture*, or accept of
Christ for their *security*. Say we therefore to ourselves,
as many of us as are Rich, That if ever we do expect
* Luk. 16. 22. to be * *carried by the Angels into Abrahams Bosom*, we
must think our selves *obliged* to take *Lazarus* into our
own. Or admit we may be said to be comparatively
poor, yet rather than *fail* of being *merciful*, we must
‖ Eph. 4. 28. ‖ *work with our hands the thing that is good, that*
we may have to give to him that needeth. S. *Pauls own*
hands did administer to his necessities; and not only to
his, but to *theirs also that were with him*, Act. 20. 43.
The strong ought by their *labour to* * *support the weak*,
* ὁ ῥώμη κα-
κεκμηκὸς ἔρισ-
μα ἧβης ἀσθε-
νέστερον ἔχων, Phi-
lo. περὶ Δι-
καίου. p. 557. (v. 35.) Rather than any man should *want*, who is
not able to *earn* his Bread, he hath a kind of right to
eat it in the sweat of *our Brows*. For there is *one sort*
of *poor*, who are an *Honourable Order* and *Rank* of men,
as being *Jure Divino*, of *God's immediate* ‖ *Institution*.
‖ Deut. 15.11. And our *Lord himself*, that * *Sun of righteousness*, when
1 Sam. 2. 7.
* Mal. 4. 2. he was *here* in his *Hypogæo*, was pleas'd to make himself
free

free of that *Company*; did not think it unbecoming him to be the *head* of that *Order*. For whilst he liv'd, he liv'd on *Aloes*. (Luk. 8. 3.) the *Foxes* were not so poor, for *they* had *holes*; the *Fowles of the Aire* were not so destitute, for *they* had *nests*; but the *Son of man* (said the Son of man himself) *had not where to lay his head*. Matt. 8. 20. And then, when he was *dead*, he was fain to be *buried* upon other folks charges. (*Luk*. 23. 53, 56.) We must not therefore neglect the *Poor*, unless we dare * *reproach our Maker*; or unless we dare despise *that*, which Christ himself in his person was pleas'd to *honour*. The *Infidels* provided, as well for those of their own *Countrey*, as for those of their own *House*. And S. *Paul* implyes by the word [‖ *especially*,] that *Christians* ought to provide for *Both*, unless they dare be *worse than Infidels*.

* Prov. 14. 31. ὃ γὰρ θέμις τὴν πενίαν κολάζεσθαι, ἐλεῖσθαι ἀναγκαῖον. *Philo.* περὶ φιλαν. *p.* 544.

‖ 1 Tim. 5. 8.

Sect. 11. But I am not at an end of my Exhortation. For in vain do rich men conspire, to *refresh the Bowels* of the poor, whilst by envy, or Animosity, or *vexatious Suits at Law*, they do impoverish the Rich too. It is not true *Charity* they shew to *others*, if they nourish *Contention* among *themselves*. Men may be *liberal* to their *Vanities*, bestow a great deal of Riches in *Ostentation* to the *poor*, and yet be still strangers to *Christian charity*, in case they will not *let fall* a Suit at Law, till they are utterly disenabled to *hold it up*. The wise Disciples of * *Pythagoras* would rather quit their own *right* in matter of *Riches*, or *Honour*, or *worldly greatness*, than run the hazard of *breaking peace* in any such carnal considerations.

Philem. 7.

* Δεῖ τῶν καλῶν τὴν κοινωνίαν προτείνοντας περὶ τῶν χρημάτων, ἢ δόξης, ἢ τινος ἄλλου τῶν ἐκ τῆς θνητῆς συστοιχίας μηδέποτε αὐτοῖς διαφερομένους. *Hierocl.* εἰς τὰ Πυθαγ. ἔπη. *p.* 61.

Sect. 12.

Sect. 12. Let every one therefore conjure himself, not so much by that *common*, and *civil Interest*, which we have in *one Country*, as by that *common*, and *sacred Interest*, which we have in *one Christ*, that *all* our *Contentions* (from this day forwards) may be swallow'd up in this *one*, who shall shew the greatest *Zeal*, and who shall use the best *endeavours*, to *keep the unity of the Spirit in the Bond of Peace.* Let the saying of St. *James* be ever recurring to our Remembrance, that to *love one another*, as we *love our own selves*, is to *fulfil the Royal Law*, Jam. 2. 8. If Jesus Christ is a *Royal Saviour*, and if his Law is a *Royal Law*, then all true *Christians* must needs be *Royalists*; that is, obedient to the Precepts of *Christ* their *King*.

Eph. 4. 3.

Sect. 13. For as *subjects* to their *Soveraign*, so are *Christians* bound up to the *law* of *Christ*. And as little let us forget that other saying of St. *Paul.* that *by one Spirit we are all baptized into one Body*; *whether* Jewes, *or* Gentiles, *bond or free*, of different Countreys, or of the same, *we have been all made to drink into one Spirit**. *We are the Body of Christ, and members in particular*, ‖ *Let there be no Schism in the Body. But whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report*; *if there be any vertue, if there be any praise, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any Bowels and Mercies*, let us resolve, at least to *meditate*, and to *Think on these things. And the very God of Peace sanctifie us wholly*; *that the* * *whole of each of us, both body, soul, and spirit, may be kept blameless unto the coming of our Lord Jesus Christ.*

1 Cor. 12. 15.

* Verse 27.
‖ Verse 25.
Phil 4. 8.

Chap. 2. v. 1.

* 1 Thes. 5. 23.

Now

Now unto him who is able to keep us from falling, and to raiſe us when we are down, and to *preſent us* being riſen, *before the preſence of his Glory, with exceeding Joy, To the only wiſe God our Saviour*, even to God the *Father*, who hath created us in *love* by his mighty *power*; to God the *Son*, who hath redeemed us in *love* by his precious *Bloud*; to God the *Holy-Ghoſt*, who hath prepared us in *love* by his *ſanctifying Grace*, and thereby given us a *Pledge* of our *future Glory*; to the holy, individual, and Glorious Trinity, three Perſons and one God, be aſcribed by us, and by all the world, Jude 24.

Bleſſing, and Glory, and Honour, and Power, and Wiſdom, and Thanksgiving, from this day forwards for evermore. Rev. 5. 12, 13.

THE END.

ERRATA'S, of the Signal Diagnoſtick.

Page 86. *line* 29. *read*, Jer. 23.26. *Pag.* 76. *line* 11. *read*, βεβαίως. *Pag.* 111. *line* 3. *in marg. read*, ἀφεῖναι.

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